

ADULT LEADER

BERKELEY BAPTIST
DIVINITY SCHOOL

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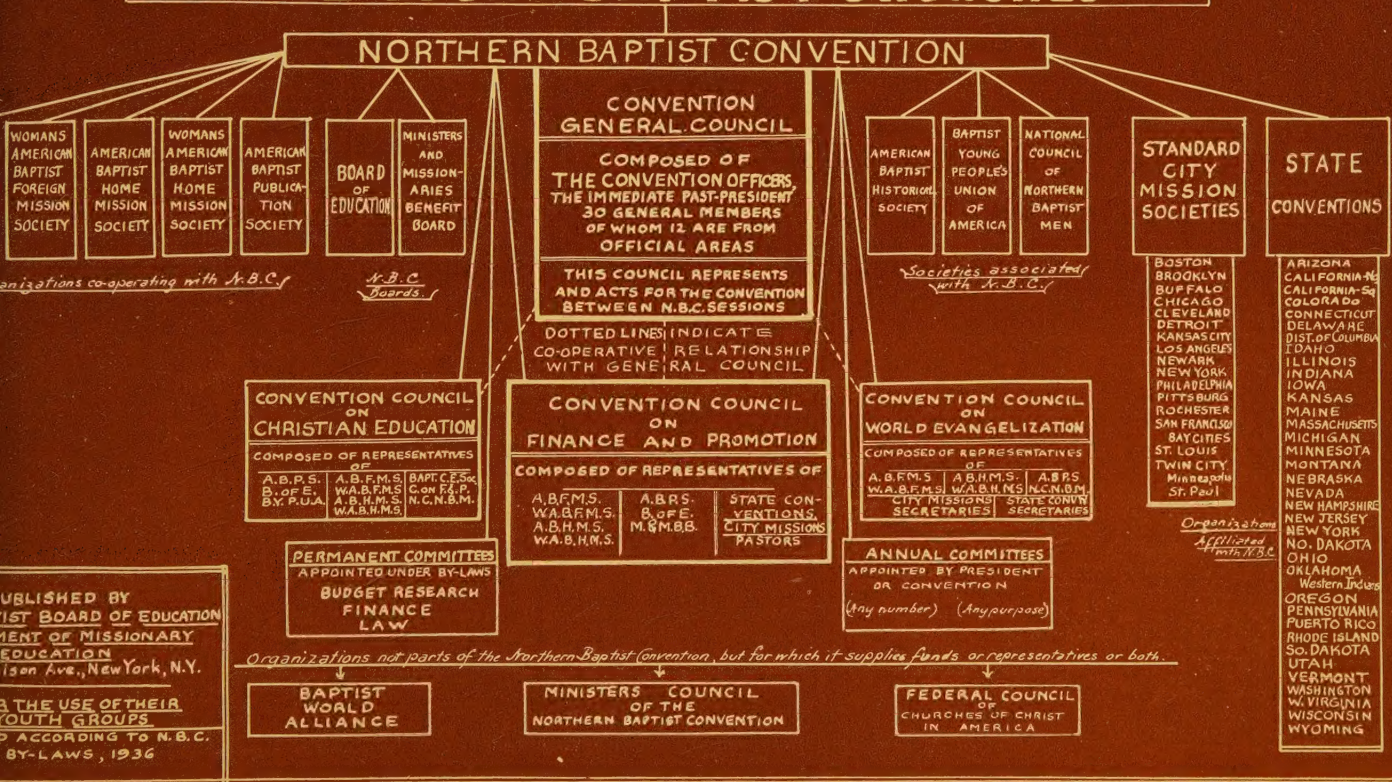
*A Journal of Christian Education
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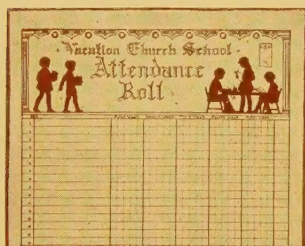
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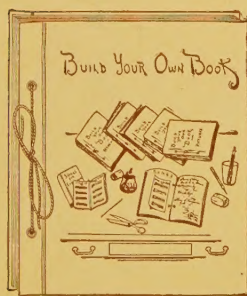
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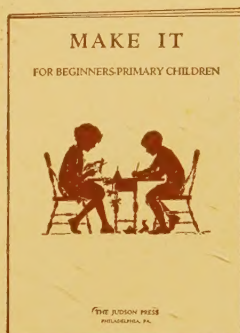
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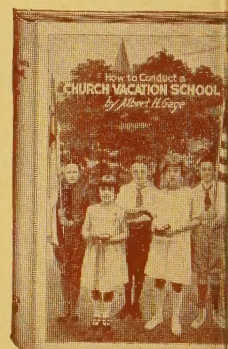


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ADULT LEADER

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JUNE, 1937

No. 6

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A New Denominational Chart

Our cover-picture this month is a chart that indicates in an interesting way the organic and cooperative relationship of the various organizations that make up the Northern Baptist Convention. It was prepared by Dr. Clarence M. Gallup, recording secretary of the Convention. It is provided with the following explanatory notes:

1. The local churches are the authority and support behind the Convention.
2. The five cooperating Societies, the two incorporated Convention Boards, the three associated Organizations, and the two groups of affiliated Societies and Conventions are shown to be closely connected with the Northern Convention by the continuous straight lines attaching them thereto.
3. The three subsidiary Councils are indicated as closely related to the Convention; their close working relationship with the General Council is indicated by the dotted or broken lines.
4. The General Council is more closely attached to the Convention than is any other body, because it acts for the Convention when the latter is not in session.

5. The three organizations below the base line are not integral parts of the Convention group, but are included in the general picture of denominational relationships because the Northern Convention sends to them delegates, or funds, or both.

Suggested: An Assembly Vacation

We publish on another page a schedule of our summer assemblies for the approaching July and August. Many of our readers are already thinking of or planning their summer vacation. We do not wish to stress the vacation idea with these assemblies, nevertheless they do afford an ideal vacation; one that combines fun with profit, a good time with self-improvement, recreation with inspiration. The writer has attended fourteen of these summer schools of leadership training, so he thinks he knows whereof he speaks. He cherishes the memory of all the delightful days and delightful people; he met not a single person who was not "glad I came."

What an Assembly Is

The name assembly is not very descriptive, but "summer school of leadership training" would be too cumbersome; and anyhow the people in our churches should know by this time what is meant by "assembly"—ten days in some attractive rural spot, on lake, mountain, or shady country college campus; following honest courses of study in the Bible, religious pedagogy, missions, denominational history and methods of church work, under the instruction of outstanding teachers in these disciplines; forming worthwhile friendships; sports and hikes and sings; and then at the day's close devotions and devotional addresses that give new visions of Christ and his service.

Who Should Attend

While intended especially for the young people of our churches, it is a mistake to suppose that older folks are not welcome at these assemblies. They are, and they have just as good a time as their juniors, and at all of them courses for adults are provided. Naturally we desire the best "material"—young or old—that the churches can put in our hands for this training; the boy or girl who is bright and talented as well as devout, and the deacon or superintendent who is ambitious to increase his usefulness in the church. Our "objective" is to send back to their churches, and church schools, and missionary and young people's societies, from these assemblies leaders who will lead all the better because they have attended, folks who will forthwith set things going in the various departments of their churches. Pastors and superintendents should be on the lookout for prospective attendants at this year's assemblies.

Joseph's Readiness for Service

By JOHN SNAPE, D. D., Los Angeles, California

From Beersheba to Bethel is sixty miles. Across this distance a footsore and heartsore man is taking his weary way. He is in a hurry and for a good reason. An angry brother, despoiled of his birthright by a trick, is on his track with murder in his heart. Life to the fleeing man is both a burden and a mystery.

The kiss of his colleaguish mother is still fresh upon his lips, but his face is pale with fear at the knowledge of his brother's hatred. The long day drags onward toward the twilight, and to the night just at hand—a day and a night that would never be forgotten by the fugitive.

The fugitive was Jacob, and his brother was Esau. Rebekah, their mother, knowing of Esau's hatred against Jacob, had contrived to keep them apart until the proper moment when she might send Jacob away to her brother Laban, in Haran. Now Jacob is on his way, weary and lonely. He lies down in a desert place, with a stone for a pillow and the stars for a quilt, and is soon fast asleep. As he sleeps, he dreams—dreams of home, of parents, of heaven, of angels—and of God.

In his dream he sees a great ladder extending from earth to heaven, on which angels are ascending and descending, and Jehovah himself standing above it, and speaking.

Jacob awoke, rubbed his eyes, and said, "Surely the Lord is in this place—and I knew it not." That's always what many a man says—after his eyes are opened.

Another man, a son of this man, had a dream. But he made the mistake of telling his brothers about it. He told his brothers that he would be the tallest sheaf in the field, and that they, the lesser sheaves, would come and make obeisance before him.

You do not wonder that the brothers hated him; or that they meant to kill him; and would have done so—but a favorable opportunity came for selling him into slavery.

He was bought by an officer of Pharaoh's official family, and became a household servant in that officer's home.

And now a famine is on in the land, and this man's brethren, who had sold him into slavery, came as suppliants to him in Egypt. It has taken seventeen years for the dream to come true. But it has come true!

He had come to be known as an interpreter of dreams, and at last the attention of Pharaoh was caught. He heard, and interpreted, the dream of Pharaoh, and was appointed superintendent over the

land of Egypt. This gave him an opportunity to get in contact with his brethren from Canaan, and subsequently with his younger brother—who was only thirty years old when he was sold into Egypt—and then with his father, who under the direct orders of Pharaoh was invited to move down into Egypt, into the most fertile place for their flocks.

The dream of Jacob finds its fulfillment in the career of Joseph. Joseph has become the second man in importance in all the kingdom of the Pharaohs. When a man steps forward in an emergency, we say of him that he has met the "test of leadership"; but that is only saying that he has done the thing that needed to be done.

Joseph saw the thing that needed to be done, and did not fail to tell Pharaoh that he was in for lean times. He did not fail to let the monarch know that the seven lean cows, coming close on the heels of the seven fat ones, would test the resources of Egypt to the limit. And so the young Hebrew was appointed to the place of leadership.

His dream is beginning to come true.

There is no quality more to be desired today in public and private life than the quality of "unpurchasable integrity." It would seem as if the "gimmie" spirit is abroad in the land. We need more men of the Joseph spirit. The words of Theodore Roosevelt need to be imprinted over the desk of every office-seeker: "It is better to be faithful than famous."

There are very few atheists—few indeed the fools that are fools enough to say there is no God. Even Ernest Renan, brilliant and eccentric agnostic, said in a lecture in London: "One thing only is certain. It is that at certain hours the fatherly smile shines across nature and assures us that there is an eye looking at us, and a heart that follows us."

In the fall of 1889 Henry M. Stanley, writing *The New York Herald* in reference to his most eventful African expedition, said: "A veritable divinity seemed to hedge us as we journeyed. I say it with a reverence. It impelled us whither it would, effected its own will, but nevertheless guided and protected us. I endeavored to steer our course as direct as possible but there was an unaccountable influence at the helm."

The religious instinct is universal. The crudest human being has some crude notion of a Supreme Being, and the titles he gives to him indicate his conception of him. The North American Indian thought of him as "The Great Spirit"; the Greek as Zeus; the Roman as Jupiter; the Moslem as Allah; the Jew

(Concluded on page 175)

The Function of the Church in Social Action¹

By JAMES MYERS

Industrial Secretary, Federal Council of the Churches of Christ in America;

Author of *Representative Government in Industry, Prayers for Self and Society, and Churches in Social Action*

PROGRAMS AND TECHNIQUES

In a previous article² we have discussed some of the inherently religious aspects of economic, social and political issues, and the necessity of the church's helping to bring about a better social order, so as to make possible the good life for all. The question now arises as to the exact functions of the church in bringing about these desired ends.

It would seem appropriate, surely, for the church to approach all these problems of contemporary life in its ancient and distinctively religious rôles of prophet, priest and teacher. The prophet's task is fearlessly to hold up moral ideals for social and individual life and to insist in the name of God upon obedience to those ideals by men and nations. This is a dangerous and unpopular task. "Me it (the world) hateth," said Jesus, "because I testify of it that the works thereof are evil." Prophets always draw upon themselves criticism, opposition and persecution. It is an ominous sign of spiritual decay when the church is not under fire. The church can be at ease, comfortable and respected in the world, looked up to as a bulwark of society only when the world has already become the kingdom of God, with all of life in perfect accord with the will of God, and peace and brotherhood prevailing in all relations of men and nations. The church has a right to be respected and honored in such a world. But for the church to be respected and honored and persecuted in any other kind of world means only that the salt has lost its savor.

The priestly function is one of mediation, of bringing together men and God. In addition to its services of worship, may it not be considered a priestly service of mediation for the church in the spirit of love to bring together persons and groups in new understandings and reconciliation? If God is love, are we not serving him by such mediatory effort? There is crying need for the bringing together of racial groups, economic groups, international groups and interfaith groups for mutual understanding, justice and goodwill.

EDUCATION THROUGH ACTION

The teaching function of the church, with its objective of building Christian character and a Christian world, must take into account the effect on individual

character and the development of human personality of all social and economic institutions, systems and conditions—such as war, poverty, slums, unemployment, distribution of wealth, the profit motive, child labor, the cooperative and labor movements, democracy or dictatorship. Current economic, race and international situations should be studied, such as the plight of the sharecroppers, what lies behind industrial unrest in some major industry or near-by situation, the munitions inquiry, the danger of a particular war, etc. It is highly important that special speakers for the church school, organized class, young people's society and missionary society be secured frequently—a sharecropper, a labor-union organizer, an employer, a government official, a Japanese, a Negro—to describe concrete conditions in the light of Christian ideals. The objective should be to lead the group or its component individuals always to *do* something about the problems presented. The speakers will suggest some of the things which can be done, perhaps tell how to do them.

Over a period of years church groups have evolved many successful programs of social education and action.³ These include social surveys of the community, educational trips, promotion of social legislation, intergroup meetings, sermons, pronouncements, discussion groups, special conferences and seminars, observance of special days such as Labor Sunday, Race Relations Sunday, Armistice Sunday, Rural Life Sunday, Brotherhood Day (interfaith), and others; cooperation among Protestants, Jews and Catholics, cooperation in slum-clearance, interracial commissions, contacts with cooperatives, work with the organized unemployed, workers' education, investigation of strike situations; gathering facts; mediation, relief for strikers' families; fraternal delegates to labor unions and chambers of commerce, public hearings on economic or labor conditions and unemployment-relief conditions, use of newspapers, radio, special literature, church libraries, bulletin-boards, citizens' committees in defense of civil liberties, services of public penitence after a lynching or lawlessness, and other special methods.

³ *Churches in Social Action; Why and How*, a forty-page pamphlet published by the Federal Council of the Churches of Christ in America, may be obtained for ten cents from the Council's offices, 105 East Twenty-second Street, New York. It is a condensed summary of such programs and contains sources of information, bibliography and the social ideals of the churches. See also the April, 1936, issue of *Social Action*, price ten cents, obtainable from the offices of the Council for Social Action of the Congregational and Christian Churches, 287 Fourth Avenue, New York City.

This is one of a series of articles made available through the International Council of Religious Education, a means to further the current emphasis on the community, under the slogan, "Building Together a Christian Community."

"Are These Things Religious?" in May ADULT LEADER.

HUMAN CONTACTS NEEDED

It is impossible, within the space of this article, to give a detailed account of the use of such programs.⁴ It is important, however, to point out two policies. First, help the members of your church to establish human contacts with people of other races, nationalities and economic groups than those prevailing in your church. Unfortunately, our churches are so largely class churches, made up pretty much of one economic or racial group, that it is necessary deliberately to plan such friendly contacts. When the young people of a white church attended evening service at a colored church and had supper with the young people of that church, frankly discussing economic and social problems in the light of Christian ideals, understanding of quite a new order was developed. "Why, they are just like ourselves," they said. No amount of academic study or abstract discussion would have brought these results or so inspired the white group to do their part to right interracial injustices. Similar understanding results from friendly contacts between industrial workers and labor-union members and college middle-class church groups. Nothing can take the place of personal contacts with all classes.

We are hearing much these days about "visual education," and there is no doubt about the efficacy of charts and other graphic devices. But it is still more educational to *see human beings* and the conditions under which they live and work. One of the most useful techniques so far devised is the educational trip, which has been worked out by church groups in a number of cities.⁵ These trips should be undertaken by groups under the leadership of competent and tactful social workers or other qualified persons who have already established acquaintance with and enjoy the confidence of those whom the group plans to visit. Previous arrangements should be made for an address by a representative of each group visited. These trips may include such places as a typical factory in one of the principal industries where large numbers of the people of the community are employed, or in outlying districts around a town; farms, including those showing conditions of migrant workers, sharecroppers, etc.; private and public employment agencies; the Regional Labor Board (listening in on an actual hearing); the chamber of commerce; churches in industrial neighborhoods; any labor-college, labor-temple or labor-union meetings; political and economic groups of all types; Negro sections, foreign quarters, and any centers where unemployed or transient workers congregate, headquarters of the various groups of organ-

ized unemployed, and the nearest going cooperative (Rochdale type), viewing actual operations and hearing problems of management explained by the manager. When a delegation of city church people went by bus to a country church, were served a dinner by the Ladies' Aid, and listened to addresses on the economic plight of the farmers, the social conscience is stirred and things happened. An international church banquet with representatives of many nations, the flags of all nations, and brief speeches of goodwill from natives of lands around the globe (or even from a few, if that is all that are available) brings quite a new sense of the possibility of a Christian Internationale which will banish war and hate.

DRAMATIZING RELIGIOUS CONCERN

Secondly, there is need of more constant dramatic witness before the world of the concern of religious groups for social conditions. Underprivileged and oppressed groups especially are not generally aware of the amount of social concern which already exists in our churches. A minister marched in a parade of the organized unemployed and made an address—among other speakers—at its close, quoting church resolutions favoring unemployment insurance, a more brotherly distribution of wealth, and other pronouncements. As he descended from the cart-tail a Communist young woman, with an expression of surprise on her face, remarked, "I didn't know the churches were interested in such things." Conviction that the churches are *not* interested in social justice has done more to spread atheism in the world than any other cause. When children of the Church of All Nations in New York, marched to City Hall, with banners demanding slum-clearance, the world was made aware of the religious concern of the church in that problem. Peace parades, peace services and other dramatizations of religious concern are useful. The newspapers are full enough of the devil and all his works. We have not taken sufficient pains to dramatize also the force of good-will and to influence public opinion by promoting publicity.

Activity of church groups in promoting constructive social legislation has value, both as a witness of religious concern and as a direct influence on social action. Space does not allow detailed description of methods. An article in the October, 1936, issue of the *International Journal of Religious Education* gives a detailed account of successful procedures by the Connecticut Council of Churches.

In the political field, it would seem to be the duty of the church to hold up before all its members the principles and specifications of a Christian social order, to supply the facts about platforms and performances of the various political parties, and then to leave it to the conscience of individual church-members how to vote.

⁴ See *Religion Lends a Hand*, by James Myers, for first-hand case studies of churches in social action—peace action, race relations, labor and economic relations and social education. May be ordered from the Publication Society. Price, \$1.50.

⁵ *Ibid.* Chapter XII. Write Reconciliation Trips, 503 West 122nd Street, New York, for literature. Enclose six cents in stamps.

urging them to decide upon one consideration only—that of utmost advance toward a Christian social order. A church in Toledo followed such a policy with a series of evening services, including addresses by the pastor and by a representative of each political party, with open-forum question periods.

Every church requires a special committee to bear the responsibility of spreading throughout the church's

membership an understanding of the religious significance of social issues, and of promoting programs of social education by the church and its various organizations. It is impossible for the churches to be truly effective in social education and in bringing united Christian influence upon public opinion and public policy without further united action through councils of churches.

The Stewardship of the Gospel

By CHARLES A. COOK, D. D., Seattle, Washington

Author of Stewardship and Missions, Systematic Giving, The Larger Stewardship, and God's Will and Our Life

The apostle Paul regarded his ministry as a sacred stewardship. The gospel was committed to him in trust and he became a steward of it. "Proclaiming the gospel gives me no ground of boasting; for necessity is laid upon me; woe is me if I preach not the gospel. For if I do this of my own accord, I have my pay; but if unwillingly, I have at least discharged my stewardship" (1 Cor. 9: 16, 17). "It is of this I was made a minister, according to the stewardship entrusted to me by God for you, fully to declare God's message" (Col. 1: 25). "The glorious gospel of the blessed God, which has been entrusted to me" (1 Tim. 2: 11, Mrs. Montgomery's translations).

It became the one ambition of Paul's life faithfully to discharge all the obligations of this stewardship. No journey was too perilous, no hardship too great, no persecution too severe, no sufferings too painful, and no opposition too strong for him in carrying out the program which this stewardship involved. Nothing could hinder him in his great task. With an unquenchable enthusiasm he labored and endured until both Asia and Europe felt the power of his ministry. The stewardship of the gospel is the church's supreme and all-inclusive stewardship. The gospel of Jesus Christ is the most precious thing ever entrusted to men. It cost more than anything else ever did—the sufferings and death of the only begotten Son of God. It is the most precious thing in what it does as seen in the miracles of power and regeneration wrought in the lives of men of every land and every generation since Christ died.

It is an all-inclusive stewardship. We are stewards of substance, of personality, of talents, of a calling, of time and opportunity, in order that we may be faithful stewards of the gospel of the grace of God, "Whatever the gifts which each has received, use them for one another, as good stewards of the manifold grace of God" (1 Peter 4: 10).

Dr. Josiah Strong has well said: "Whatsoever their occupation, Christians have but one business in the

world, viz., the extending of Christ's Kingdom; and merchant and mechanic and banker are under exactly the same obligations to be wholly consecrated to that work as is the missionary."

Every believer has been made a steward of this gospel. This gospel has been as definitely committed to the whole body of believers for the benefit of all mankind as the five loaves and two fishes were committed to the Twelve for the benefit, under the multiplying power of Jesus, of the five thousand in the wilderness. Jesus is saying to us now, as then, "Give ye them to eat." He is saying it to every saved man and woman on earth. It is just as unreasonable and wrong for any redeemed man or woman to refuse to pass on the bread of life to those who need it as it would have been for Peter or John to stand back and refuse to give bread to any of the multitude there by the lake. He who refuses to be a steward of the gospel of Christ is disloyal to Christ.

What is needed is such an enlistment and mobilization of the membership of the church of Jesus Christ as shall bring every professed Christian into consecrated stewardship service to give the gospel to every creature. The great Xerxes, with an army of a million men, said, "I would I had as many soldiers as men." So, as the Captain of the hosts of God looks upon the church, he may well say, "Would I had as many life-enlisted soldiers of the cross as there are church-members!"

Millions are yet unreached; doors are open everywhere; Macedonian calls come from every quarter. There is need and challenge for thousands of additional workers.

"The restless millions wait
The light whose dawning
Makes all things new.
Christ also waits.
But men are slow and late.
Have we done what we could?
Have I, have you?"

We Dedicate this Home

By ULYSS S. AND VIOLA E. MITCHELL

The first semblance of a social unit within the human race was the family clan. Primeval man's first concern for his family was the provision of a shelter—from foe, wild beast and inclement weather—and the feeding of hungry mouths. This shelter was a place of mere existence, with little resemblance to our companionable homes.

Not until the dawning of new spiritual enlightenment was there adequate respect for personality. The principle of monogamous marriage was first introduced among the Hebrews. It was definitely reaffirmed by Jesus as the foundation-stone of a new social order, where a true and holy love was to bind the family into the beautiful unity of a wholesome home circle, with Christ at the very center.

The progress of mankind has been largely dependent upon the fidelity of home life, with its ability to nurture its young and train them in the essential rudiments of personal integrity in divine and human relations.

The atmosphere of a Christian home is something that cannot be bought; it must be created. Every procedure of the home stamps itself upon the mind and heart of the child. These same impressions, whether for good or ill, are likely to carry over into the home he is eventually to establish. The homes of tomorrow literally depend upon the homes of today. Posterity is at the mercy of this generation of parents. Anything less than a Christian home is to deprive the future of its rightful heritage.

Someone has said our motto should be, "A home for everybody, and everybody at home—at least part of the time." If, however, the home is to attract and hold its members there must be something to merit their loyalty.

The Christian home is intended to be God's univer-

sity of precept and example. But this is impossible without the practice of the presence of Christ. Every Christian home should be a symbol of the Christ faith, and there should be an occasion when it is definitely set apart, consecrated, to the heavenly Father in the presence of Christian friends.

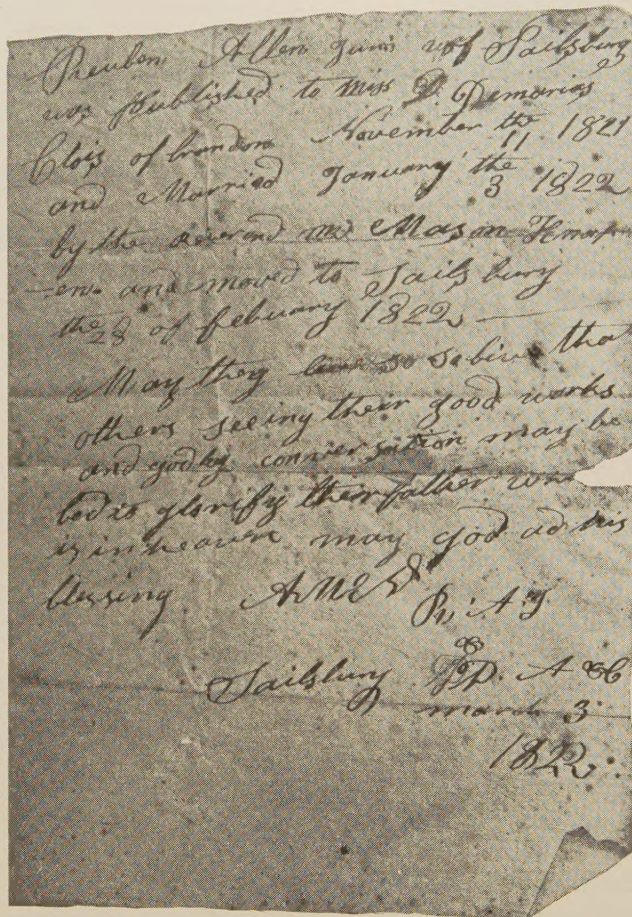
No dwelling is too humble to be consecrated, or owned to be dedicated, to him who sanctified and blessed the institution of marriage and graced the homes of his friends with his presence. A service of consecration, or dedication, plays an important part in binding together husband and wife, parents and children, and solidifying the bonds of friendships with neighbors and friends.

The service should be arranged to give participation to every member of the family. Even the tots seem to catch the significance of the moment and should be included in the family circle kneeling before the open fire—improvised altar—for opening prayer and presentation. (This enables the infant to be taken care of by a helper while the service proceeds without interruption.)

This month of June will doubtless see an unprecedented number of new homes established. How wonderful it would

be if every new Christian home might be set apart at a worship service, to let it be known, from the very outset, that the home is founded upon Christian principles and should be dedicated to righteous living. Couples to be married might plan with their pastor on this occasion, as for the wedding ceremony that precedes. Families long established, and those moving into new quarters, may feel equally free to arrange a consecration ceremonial.

Happy the home where Christ is invited to enter and dwell! His presence produces the spiritual qual-



of love and sympathy that makes cooperation natural. Delightful was the experience of the Emmaus family that entertained Jesus. Their dwelling must have been exceedingly humble, yet "they constrained him, saying, Abide with us . . . and he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake it, and gave it to them. And their eyes were opened and they knew him." Every meal can be a sacrament in the home where the circle includes Christ; where their eyes are open and they know him.

The idea of home dedication is not new. In one way or another devout couples have commonly set apart their homes and erected altars of worship. We are indebted to George R. Allen, of Topeka, Kans., for a unique and interesting document of dedication, dated March 3, 1822. The following was the manner in which two of Vermont's devout Christians chose to consecrate themselves and dedicate their humble log cabin to their heavenly Father. Upon moving to their first home, two months after the wedding, Mr. Allen's grandfather wrote with a quill-pen, on paper now tattered and yellow with age:

*Reuben Allen, Jr., of Salisbury
was published to Miss Demarias Clois
of Brandon November the 11 - 1821 and
married January the 3 1822 by the
Reverend Mr. Mason Knofen and moved to
Salisbury the 28 of February 1822
May they so live that others
seeing their good works and godly
conversation may be led to glorify their
father who is in heaven May god ad his
blessing AMEN.*

R A Jr

&

D A & C

Salisbury

March 3 - 1822

The beautiful devotion of Reuben and Demarias culminated in a pledge to honorable living, good works and godly conversation, that others, seeing their example, might "be led to glorify their Father who is in heaven." They were aware of the power of example as they contemplated "others" who were to enter the circle about their hearthside. "May God add his blessing. Amen!" And the Lord has rewarded their prayers, we learn, with generations of Christian posterity. Whatever form the setting-apart of a home may take, it should be motivated by these same aspirations. It is well to invite the pastor and Christian friends and neighbors to share in the occasion.

The following Dedication Service has been arranged and used by us on several occasions and is offered as a suggestive program. It may be adapted to meet the needs of each particular situation.

THE SERVICE OF DEDICATION

HYMN. "Bless this House" (May Brahe). Quartette.

HEARTH-SIDE PRAYER AND PRESENTATION.

SALUTATION.

DOXOLOGY.

POEM. "The House Beautiful." (Read by friend or neighbor.)

PSALTER SELECTION. Arranged from Psalms 127, 128, 107:

Wife. Except the Lord build the house,
They labor in vain that build it.

People. Except the Lord keep the city,
The watchman waketh but in vain.

Wife. Blessed is everyone that feareth the Lord,
That walketh in his ways.

People. For thou shalt eat the labor of thy hands;
Happy shalt thou be, and it shall be well with thee.

All. O that man would praise the Lord for his loving-kindness,
And for his wonderful works to the children of men!

PRAYER. By the pastor.

BRIEF MESSAGE BY HOST.

HYMN. "O Happy Home." (Spitta). Quartette.

DEDICATORY LINES. (Led by husband and wife, the latter lighting candles as the service proceeds.)

Husband. To thee, O God, who dwellest with the humble,
shieldest them with the wings of thy protection,
guidest them with thy Spirit, and maintainest their lot.

People. We dedicate this home and light the candle of devotion.

Husband. As a house of friendship where others may come
for fellowship, neighborliness, and sociability,
and to share their thoughts, needs, burdens and aspirations,
and be enabled to go forth strengthened in spirit—

People. We dedicate this home and light the candle of friendship.

Husband. That it may be a place of nurture, where young
life by suggestion and example, by community
of thoughts and interests, by work and play,
may attain unto Christian character—

People. We dedicate this home and light the candle to symbolize nurture.

Husband. To beauty in art and literature, so that pictures
and books shall be friends, and music and song
the language of comfort and inspiration—

People. We dedicate this home and light this candle to beauty.

Husband. To the great Guest, Jesus Christ our Lord,
who blessed the bread of life with those who
loved him, and who brought the light of heaven
and the peace of God to people like ourselves—

People. We dedicate this home and light the candle of service and hospitality.

DEDICATORY PRAYER. By pastor, or a friend.

*(At the Home of Mr. and Mrs. John Christian,
November 17, 1936)*

The above order of service should be mimeographed so that each person present may have an opportunity to participate. Copies with additional material should be prepared for husband and wife with poems and notations under proper headings.¹

The supplementary materials may be inserted for use at their proper place in the program.

HEARTHESIDE PRAYER AND PRESENTATION

*(For home with fireplace, family kneeling before fireplace
with father lighting fire)*

We build an altar here, and pray
That thou wilt show thy face.
Dear Lord, if thou wilt come to stay.
This home we dedicate today
Will be a holy place.
Lord, look upon our family, kneeling before thee,
And grant us a holy, happy hour.

(For homes without fireplace, a lamp may be lighted)

Lord Christ, beneath thy starry dome,
We light this flickering lamp of home,
And where bewildering shadows throng,
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken,
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

(Daniel Henderson.)

PRESENTATION (husband and wife repeat together):

This, our home, we present, and ask that it be set apart as a place sacred and holy, for the living of true life, and the service of God the Father. *(T. M. Atkinson.)*

SALUTATION. Greetings to you, dear neighbors and friends, who have come to rejoice with us on this happy occasion. As the light of this flame shines upward, so rise our thoughts to God in thanksgiving and prayer. We thank him for his goodness. We thank him for your friendship, which, like the flames of a hearth (or rays of light) fill this house with warmth, good-will and cheer. Our prayer for you and ourselves is:

God, the Father, bless us;
God, the Son, defend us;
God, the Holy Spirit, preserve us;
Now and forever.

POEM. "The House Beautiful" (Untermeyer).

May nothing evil cross this door,
And may ill-fortune never pry
About these windows; may the roar
And rains go by.

Strengthened by faith, the rafters will
Withstand the battering of the storm.
This hearth, though all the world grow chill,
Will keep you warm.
Peace shall walk softly through these rooms,
Touching your lips with holy wine,
Till every casual corner blooms
Into a shrine.
Laughter shall drown the raucous shout
And, though the sheltering walls are thin,
May they be strong to keep hate out
And hold love in.

DEDICATORY PRAYER. Voluntary, or these lines may be used: Visit, we beseech thee, O Lord, this habitation, and sanctify it with thy presence. Let thy holy angels dwell herein to keep us in peace. May thy blessing always be upon us. Through Jesus Christ our Lord. Amen.

AFTER THE SERVICE

The above worship service will require some forty minutes, leaving the balance of the evening for joyful fellowship. At this point the element of contrast can be injected. It is entirely appropriate to introduce the guests to the fellowship and play life of the home. All formality may be set aside as get-acquainted and mixer games are introduced.

At the close of the evening light refreshments may be served while certain designated persons lead off with merry jests and jokes. Appropriate instrumental and vocal music may conclude the evening, and the guests depart amid the friendly expression of cordial wishes to the host and hostess.

MUSIC

A male or mixed quartette is generally preferable where a piano is not available. These selections are suggestive of appropriate music:

"Lord of Life and King of Glory," Burke; "Happy the Home When God Is There," Ware; "O Love Divine and Golden," Monsell; "O Perfect Love, All Human Thought Transcending," Gurney; "The Gracious God Whose Mercy Lends," Holmes; "Bless the Four Corners of this House," Guiterman. These hymns may be found in *The Methodist Hymnal*. Other suggestions are: "Home, Sweet Home," Paine; "Songs My Mother Taught Me," Dvorak; "There Is Beauty All Around," McNaughton; "A Perfect Day," Bond.

Additional Scripture passages, poems and prayers are given in *Hymns for Creative Living*, The Judson Press.

NOTE. Those desiring suggestions for suitable games or other instructions in arranging the evening, may receive free assistance by writing Mrs. U. S. Mitchell, 238 Glentay Road, Lansdowne, Pa.

¹ This complete service will soon be available in beautiful inexpensive booklet form with extra pages for signature of guests. Address the Adult Education Division, 1701 Chestnut Street, Philadelphia, Pa.

Making Scripture "Profitable for Teaching"

By EVA RAW BAIRD, Lowell, Washington

We all know that there is a verse in the Bible that tells us that Scripture is "inspired of God," but an amazing number of readers of that verse have not grasped the significance of the statement that follows, that Scripture is "also profitable for teaching."

When and under what circumstances does this profit in teaching appear? Or perhaps the query would be clearer stated in reverse: When is Scripture not profitable for teaching? Our answer is that a lesson from the Bible, or any other book, teaches nothing when its context, its surroundings, are misunderstood. Not many modern Christians expect a literal gift of tongues to be bestowed on the church of today, but in our church schools we often assume a knowledge of scriptural background which could be there only by a miracle. How could the present-day American child understand the symbolism of the primitive times of Palestine unless some effort had been made to get his sympathetic interest in that ancient day?

Taking only references of Jesus' that are the simplest in their setting and reference, what do we find that is foreign to our minds? The mote in your brother's eye and the beam in your own; children dancing in the market-place; the sower and the seed; the Good Shepherd; Oriental feasts; Pharisees and publicans; virgins; talents; pounds; lepers; demons; unclean spirits. The list could be prolonged.

For our pupils these references are matters of interest which may be fascinating. But if your school has one in ten of its attendance who are informed you are fortunate. With all appreciation for the recent efforts toward adult education, the fact still remains that the church school must provide for many people whose reading is limited to the local newspapers. We are not seeking here to deal so much with the adult problem, which is larger than the mere understanding of the words of the Bible, but with our approach to youth and children who will build constructively upon their realistic understanding of the verses of Scripture intelligently put before them in the church school.

Our lesson helps for the most part start with life, and in dealing with a life situation arrive at a more or less scriptural solution of problems. With the older approach of starting with Scripture and then applying the lesson to life there was a wider knowledge of Scripture among the young than there is today. The problem for which we are seeking a solution is one which exists under any system. Being able to quote chapter and verse will avail little unless the Bible is made intelligible.

"We need a new Bible," said a tall intermediate in a burst of frankness. "The words of this one just get in our way." Fortunately there are modern translations of the Bible which do really meet this need. Yet we cannot hope to place a new version of the Bible in the hands of every pupil. Doing that might simplify our problem, but still would not solve it. There would still be many references so foreign to our life as to call for extensive explanation. The obvious way out is to explain, which can be done up to a certain point. But aside from the doubtful pedagogy of *telling* too much, the detour from a life situation through extensive explanations of alien thinking may leave the minds of pupils in a state of bewilderment.

Cut the Gordian knot and come back to Jesus as a teacher. Why did he use parables? Was it to perplex people or to enlighten them? Why did he heal demons, without arguing the point of demon possession?

Jesus was a realist. Although he had come to save the whole world, his ministry was in the small country of Palestine. He used the common sights of that country to illuminate his teaching: sheep and goats, harvest-fields, wild flowers, wedding feasts. He cured people of their diseases without a diagnosis, because the age of diagnoses had not come. Jesus in Palestine preached to Palestine.

Why not try the same method in our teaching of religion, as Americans look about on American life for vital illustrations which approximate the ones Jesus used in his time and place? The radio, aviation, transportation, machinery—all these are rich in background for religious reference. When a spiritual truth has been vitalized by a modern parable the Scripture illustration of another age will then have added interest. By dint of using both a fascinating picture of active goodness may be left on youthful minds. That is what we mean by making the Scriptures "profitable for teaching . . . for instruction which is in righteousness."

The method here recommended may not be encompassed in an hour's time on Sunday. Our plans for religious education more and more demand time and freedom which cannot be given in the brief period of the average church school. In youth organizations which meet Sunday evening, in midweek classes, in the week-day and vacation church school, projects may be worked out which will supply the Christian background needed for effective Christian education.

The writer cannot resist the temptation to recount two personal experiences, concrete examples.

In the wonderful apple country of eastern Washington it was her privilege over a period of several years to lead a junior church simultaneous with the regular church service. The children all came from the orchards. Their whole lives, the habits of their families, the schedule of their schools rested upon the apple industry. What was more natural than that in seeking for illustrative material I should say, "Consider the apple!" In that irrigation country wild flowers are exceedingly scarce. "Consider the lilies of the field" would have meant to look at the sage-brush! But "consider the apple" led us on an alluring trail. Pruning, thinning, sorting, packing—all had their lessons. I shall always treasure the lesson I learned, that the tree loses much because the *sun must strike every side of every apple*. The apple was considered intermittently over a period of three years. Those children knew what a parable is—because they had made one of their own. If we could learn all that we did from the apple, think what Jesus must have had to teach in his parables. We must study them all! That was the final reaction of the group.

The other experience came in a vacation church school. A group of juniors were seeking to dramatize some of the parables of Jesus. We came to that of the Ten Virgins. Girls out at midnight to meet a bridegroom called for explanation. Not a child in the group had ever seen an oil-lantern. So the point of the story was in danger of being lost in its foreign setting. What was the modern equivalent of discovering that there is no oil in your lantern? Running out of gas in your car, of course.

The boys laid hold of a dramatization of their own. There were five Wise Guys and five Foolish Fellows. Their friend the bridegroom was arriving in a neighboring city by airplane. They were to meet him at the landing-field. The Wise Guys of course saw to it that their tanks were full of gas, while the Foolish Fellows overlooked that important detail. The inevitable stop occurred, and the Foolish Fellows were left stranded on the highway while the Wise Guys reached the landing-field just as the bridegroom arrived. The point of the story was clear.

But the end was not yet. The girls of the group were an interested audience for the boys' dramatization, but after all the Bible story was about girls. They wanted to give the story as it is in the New Testament, and had bethought themselves of paper lanterns, of which there was a pattern in the hand-work department. They made their lanterns, and caught the spirit of the beautiful Oriental story. Each dramatization strengthened the other, and the resulting whole was "profitable for teaching." These instances are told not for imitation, but in the hope that church school workers may be inspired to let their own minds follow some trail of understanding.

There is perhaps no figurative character more extensively used in the Bible than the Good Shepherd, and surely none is more beautiful. But just how much does it mean in your school? Scarcely a school exists that does not sing, "Hark! 'Tis the Shepherd's Voice I Hear," or "The King of Love My Shepherd Is." The Twenty-third Psalm is a universal memory gem. Yet the writer's most recent experience was with a primary department on the Pacific Coast where not a single child had ever seen a sheep!

Shall we cease to teach the Twenty-third Psalm on the Pacific Coast? Certainly not, although it is possible that we should defer it until the junior age. Meanwhile there are beautiful shepherd stories that can be told to the children which will gradually build up the idea of the Good Shepherd into a reality. Sheep and shepherds are mentioned some five hundred times in the Bible. Wouldn't it seem worth while for any church school teacher to be informed on this subject, and be ready to disseminate the information attractively, on occasion? Read William Allen Knight's *Song of Our Syrian Guest* once a year; also *The Shepherd Who Turned Back*, by Katherine D. Cather. Best of all are such authoritative articles as those by John D. Whiting in the *National Geographic* describing shepherd life from first-hand observation.

The shepherd trail is but one of many which will lead to reality in religious education. Much more than has been indicated here is needed for genuine teaching of religious truth. But this one phase if neglected will nullify other phases that might be productive. Understanding the spirit of the Scriptures will go far toward making them "profitable for teaching."

Blots Into Birds

Boreham tells the story of a great painter who found the light-blue sky of a landscape that he was about to send to an academy exhibition disfigured with several ugly blots of dark paint. Quickly he took his brush and made the picture more beautiful than it had been before by making the blots birds. That Golgotha cross is the most hateful object eye has ever gazed upon; God makes it the fairest—by spot-lighting it with his love.

Plenitude

O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood-tides of thy love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through thee, unite with all mankind.

—Maurice Rowntree.

Christian Adult Education Takes Root

By OSCAR P. CAMPBELL, Hartford, Connecticut

The United Christian Adult Movement in American Protestantism has emerged from the urgency for some action to revitalize the forces of religion in the face of a growing spirit of secularism, and religion's consequent spiritual, moral and social bankruptcy. In the summer of 1936 a conference of laymen, women, pastors, professors and staff members of denominational and interdenominational agencies gathered at Lake Geneva, Wis., to find a basis of unity and to give concrete expression to the spirit which had been moving them in their respective groups for many months.

As an example of how the findings released at this conference have affected the religious activities of one state, a description of procedure may be of general interest. The Connecticut Council of Churches and Religious Education sent a delegation to Lake Geneva and included a seminar study for a special adult group in their state summer school of leadership education. In order to prepare the way for an effective introduction of the values of the United Movement, it was decided to have it sponsored as an essential phase of all the activities in the state involving the services of adults. Thus the movement was conceived of not merely as a program to be sponsored by a committee, or as more organization to be superimposed, but as a new spiritual vitality to be poured into the life of existing organizations and programs. This resulted in the Council's making adult education a major emphasis throughout its program.

In September the delegations met with the commission on activities to consider how the values of this movement should be applied to the coming events in the religious life of the state. The following procedure was adopted:

1. Suggest to all constituent bodies the consideration of Christian adult education as a means of strengthening the programs of their annual convention meetings, including the denominational state and district organizations, county and city councils.

2. Join forces with the National Preaching Mission by turning the next annual convention of the State Council into State Preaching Mission; and sponsor the cooperation of committees representing the denominations and other religious agencies in arrangements for its extension into all cities and individual churches.

3. Recognize the State Conference on the Church and Social Relations sponsored by the State Council as a project coinciding with the Christian Adult Education Movement both in contents and procedure.

4. Further project the leavening influence of the adult movement into the churches by holding a two-day conference in January, in which one hundred picked delegates would be exposed to the contagious enthusiasm of those already in it,

and give them a little experience in its procedure. This was called a conference on "United Adult Advance."

5. Individuals appointed to prepare a series of bulletins for general distribution. The following subjects were suggested: "Adult Education in Connecticut," "Lenten School of Religion," "Pending Social Legislation," and "Findings of the Conference on United Adult Advance."

6. Cooperate with a graduate student at the Yale Divinity School in a study of the needs and activities of young adults in fifty churches; as a piece of research in the preparation of a doctor's dissertation.

The response has been almost universal. Most of the annual conventions held in the state have included addresses and conferences featuring the significance of adult education for meeting the challenge to Christian living and the church in our present situation. The one-day state-wide Preaching Mission touched a large section of our people not usually found in the annual conventions of the Council of Churches and Religious Education. Committees of the state denominational bodies usually responsible for evangelism or Lenten services have cooperated heartily in planning for the extension of the spiritual momentum and of the Preaching Mission into twenty one and two day regional preaching missions, reaching twenty-five thousand people. A third step in the extension of this movement included preaching missions and Lenten schools of religion in most of the local churches. This is demonstrating new possibilities in the cooperation of the denominations, strengthening the bonds of Christian fellowship, and revealing their unity on the essential nature and function of the church of Jesus Christ.

The Church and Social Relations Conference enlists each year the participation of the leaders of the religious and civic institutions of the state in a day of seminar discussions and dramatizations of outstanding social issues. This meeting in October featured a study of crime, juvenile delinquency, the consumer's cooperatives, and the trial of a conscientious objector for resisting the draft to military service. The coming together, in this way, of prominent representatives of the churches with lawyers and judges from the state courts, officials of state departments, welfare and law-enforcement agencies, educational institutions, civic and patriotic societies, labor and industry was a mighty demonstration of how controversial issues can be discussed and dramatized in our American democracy for the enlightenment of the general public. The net result is a new respect for the vital function of religion and a finer understanding of the problems of society.

The conference on United Adult Advance was held in response to the Lake Geneva suggestion that regional seminars be held for the training of leadership. This being the first state to call such a meeting, several national directors of adult education—Baptist, Congregational, Methodist and Presbyterian—participated as resource leaders. This conference was opened with worship. Two addresses presented the world challenge to adult action, and how the United Adult Movement meets it. Following this the major portion of three sessions was devoted to the type of creative group study and experience that characterized the Lake Geneva Conference. Findings were worked out in seven areas: personal religious living, the church and social issues, nature and function of the church, the Christian home, guiding adults in Christian growth, world relations, and developing Christian experience through official organizational services. The delegates, mostly laymen, are now active recruits for the extension of Christian adult education. Their findings were stated, as nearly as possible, in terms of action, and were published in a bulletin for general distribution among the churches and church schools.

The State Council of Churches and Religious Education, through its committee on social relations, made a careful study of twenty-five vital issues scheduled to come before the 1937 session of the Legislature. Without advocating or opposing specific bills, the issues were stated, with the suggestion that all good citizens assert their influence in accordance with intelligent convictions. Such matters as the merit system, old-age assistance, welfare agencies, labor and industry, dependent children, child labor, juvenile courts, prison reform, and state hospitals were covered. This information was issued in another bulletin and sent to the pastors.

Still another bulletin points out that adults are rethinking their religious needs in terms of present-day reality and with a new sense of dependence upon God. A number of case studies are presented. One pastor had his people check a list of sermon topics, indicating their needs and interests. By this method he selected topics for the year, giving him, according to his words, "a remarkable insight into the lives of the people."

Another church conducted a Christian School of Life on Sunday evenings, with a surprisingly large response and a general demand for its repetition. The program consisted of worship, book interpretations, tea and fellowship, and simultaneous discussion groups for young people and adults, on the psychology of religion, marriage and home, the Oxford Group, and religious drama. This same general plan is outlined in another bulletin on the Lenten School of Religion. Here reference helps are listed on such topics as personal religious living, Bible study, what it means to be a Christian, and church-membership.

A growing number of churches are reporting reorganization of the Sunday-morning schedule so as to combine the school and church services, providing richer worship and educational experience for both adults and children. Adults who have grown out of the Sunday school and lost interest in the church are being brought back to form classes dealing with the practical religious needs. Informal discussion groups are popular with such adults. One church has proved that men can be interested in missions by conducting "World Fellowship Institute," with an attendance of two hundred and fifty in four weekly sessions. Many missions interesting and the men will be interested.

As an example of a community project the local Federation of Churches sponsored an Adult School of Religion in place of the traditional school of leadership education. Courses were selected on the basis of the needs of adult Christians. They were conducted on the level of standard leadership education requirements, but the program was such as to appeal to a wider constituency than usual.

A few months of such effort are not sufficient to give all our people a vision of the possibilities of the United Adult Movement. We take courage, however, in the evidence that the seed being broadcast in this way is falling on good soil and will bring forth the fruits of the kingdom of God in increasing measure. It is certain that this state has felt the impact of a new spiritual force regardless of whether all have recognized the source of its release.

Helping Others Be Christian

There are areas in which Christian youth growth may supply leadership in helping unchristian youth live an abundant life. This leadership, we hasten to assert, must be far more than much present youth leadership within churches, which considers its task done when it has conducted an interesting discussion or meeting, has stimulated attendance, has sponsored a good social, or raised an offering for some cause. Actual changes must be produced in individuals and their environments. One area which is preeminent in a youth problem is the use and sale of liquor. Boards and newspaper advertisements direct the appeal to youth. The entire future of the liquor trade may be read in the future of youth. Now, youth must study about the disastrous effects of alcohol upon human and social systems, but study alone will not help Christian youth to help others be Christian in the elimination of the liquor traffic. Sound laws backed by law enforcement and a concerned public opinion must result from study, if Christian youth hopes to help others be Christian about liquor.—*Editorial "Front Rank."*

From the Director's Desk

By ULYSS STANFORD MITCHELL, M. A., Th. D.
Director of Social and Adult Education¹

ON TO LAKE GENEVA

The first three hundred to make application will be admitted to the Second United Christian Adult Conference, at Lake Geneva, Wis., July, 1937. Applications should be sent promptly to the Adult Director, 1701-1703 Chestnut Street, Philadelphia.

At Lake Geneva opportunity will be afforded to meet the choicest lay leaders and educators of all evangelical bodies. The objectives and program of the Christian Adult Movement will be thoroughly discussed. Lay workers and pastors alike will profit by the conference.

The conference will be divided into two sections: July 3 to 9 for district, state and national workers. (However, any delegate approved for the second section may participate, if reservations are available. Registration will be limited to the first one hundred and fifty.) July 9 to 15 will be for local adult leaders and as many of the first group as can remain. Each state of the Northern Baptist Convention should be represented by two or three of the choicest workers. At least one young adult should be selected.

The expense for these conferences is kept at a very minimum, and may be approximated on the basis of about \$2.50 a day for board and room.

A UNITED CHRISTIAN ADVANCE

The religious awakening of North America is gaining momentum. This is evidenced by the "Christian Youth Building a New World," the United Christian Adult Movement, and the aftermath of the National Preaching Mission. These and other expressions of vitality indicate a new awareness of the church's opportunity and responsibility in this crucial period of human readjustments. Christianity has a plan which must be put forward. We have rediscovered in the teaching of Jesus a formula for conduct quite as applicable to an industrial era as to the humble peasant peoples of his own time.

Spontaneous Christian movements have lately sprung up within and between denominational alignments, each with practically identical motivation and aspirations. Existing first as parallel, these interest groups are rapidly converging into a common cause which promises to culminate in a powerful United Christian Advance. Not just another organization, but an earnest fellowship of zealous disciples set upon the gigantic task of making the world Christian.

Adults and youth find themselves bound together in a unity of purpose which transcends all age and organizational barriers. For the first time many young people realize the intense concern of their elders for the very thing nearest their hearts—the application of the Christian ethic to the work-a-day world; for the first time many adult Christians are seeing youth not as a flaming or irresponsible generation, but as earnest seekers after a Christian pattern for their life relationships. The United Christian Advance centers our loyalty upon a dynamic idea. The church becomes the symbol of action rather than a static ideal, a growing organism instead of a creaking organization. Through the eyes of faith we see the dawning of a new day, when believers will be banded into a great righteous fellowship. Let us pray for the United Advance!

OUR CIVIL LIBERTIES

Baptists from the beginning have stoutly defended certain great principles as basic to religious and social progress. Foremost among these are the right of the individual to think and worship according to the dictates of his own conscience, freedom to express his views, the right of peaceful assemblage, freedom of the press, and the separation of church and state. Much to our anxiety, pseudopatriots have at times endangered these principles.

We congratulate National Commander Harry W. Colmery of the American Legion for the very admirable stand he has taken in this regard. We refer to his appeal to fellow members of the Legion under the caption "Let's Be American," in the November issue of the *National Legionnaire*, in which he says:

"The Constitution of the United States guarantees freedom of religion, freedom of speech, freedom of the press, and the right of the people peaceably to assemble, and it declares that Congress shall not make any law prohibiting or abridging the free exercise of these sound principles. They are the most American things in the Constitution. Without these wise provisions we would have no democratic government; indeed, history tells us, we would have had no United States or America. It is the sworn obligation of every member of the American Legion to uphold and defend these principles as faithfully, as courageously and as impartially as every other article of the Constitution. *We must not deny the right of free speech or peaceable assembly to any person or any group, not even to those whose theories we despise.*"

We print the last sentence in italics because of its timely significance. As Baptists we may differ with an advocate of atheism, Communism, or Fascism, but we will stoutly defend his right to speak his mind.

¹ Correspondence regarding these departments may be addressed to the Director at 1701 Chestnut Street, Philadelphia.

As Baptists we are bound to disagree among ourselves upon many issues, but as members of a Christian democracy we steadfastly defend the right of each to his own views, and his right to declare them. On the other hand, proponents should not abuse this freedom by resorting to abusive language and unchristian attitudes toward those who disagree with them. Nothing so degrades a professed Christian or so quickly alienates the cause he represents. One cannot stoop to the uncouth strategy of the worldling and still retain Christian poise.

YOUNG ADULT ASSEMBLIES

Indiana and New York Baptists will experiment this summer with Young Adult Assemblies. W. R.

Jewell announces one at Franklin College, July 29-August 1, and Louis H. Koehler sponsors one at the University of Rochester.

The adult assembly may not be the answer to the wider need of homemakers, but certainly some type institute or camp is needed to furnish the benefits of broader fellowship and study.

THE FRUIT OF REPEAL

According to United States Internal Revenue statistics, 49,515,000 gallons of vinous liquors were produced in 1914, in comparison to 170,875,000 in 1936. In 1914 there were 181,919,542 gallons of distilled liquors manufactured, in contrast to 449,994,100 gallons in 1936. What shall our answer be?

The Function of the Church in Relation to Society

REFLECTING THE VIEW-POINT OF A YOUNG PASTOR¹

By JOHN E. SKOGLUND, Yale University, Student Pastor of the Yalesville Baptist Church

Have you ever visited a home with dirt floors, one rickety bed and a dilapidated cook-stove as the only furniture—except packing-box tables and chairs—and where a family of ten were existing, cold, hungry and half-naked?

Have you ever seen a drunken father beat his six-year-old curly headed, blue-eyed boy?

Have you ever sat by the bedside of a man and wife, both dying from acute alcoholism?

Have you ever seen a little girl run down and killed by a drunken driver?

Have you ever gone with a twelve-year-old girl and her aged grandmother to the juvenile court because this girl had been picked up at three o'clock in the morning after being on an all-night party with a thirty-year-old man?

Have you ever had to tell an aged, crippled man, whose raw feet were walking bare upon the wintry ground because his shoes were only tops, that you had no shoes to give him?

I have. During the past year these and many other similar experiences were the every-day lot at the Oakland Christian Friendship Center. Indeed, they have been the experience of every social and religious worker in the poorer sections of any large city. They cause the heart of the observer to cry out, "The times are out of joint." Is it possible that such intolerable conditions exist in our Christian America? They do exist. They are illustrative, however, of far deeper and more basic social ills; ills which cannot be cured

by the dole. They must be solved at the root. E. Stanley Jones said, in opening the National Preaching Mission:

"Our society and our souls are desperately sick, and this sickness is unto a living death, far worse than a death that would come once and for all. In Jesus Christ we have the power to say that life-giving word."

The church must diagnose this sickness. Through study and investigation it must seek to isolate the cancers that are eating at the heart of our social structure. Race prejudice, economic insecurity, international hatred, political dishonesty, class war, intemperance, power consciousness are destroying the souls of men and societies. The church, in the face of these difficulties, must seek to enthrone a more Christian social order, wherein man is valued over money, and economic, political, and social instrumentalities are used to make persons instead of profits.

What is the church to do, especially the local church? What is a practical course of action that a group of earnest and devoted Christian men and women might follow in order to help in bringing salvation to society? Many suggestions might be offered. The following have been tried and found to work. They outline briefly lines of attack which the local church in any community might follow.

1. Select a group of socially impassioned people within the church who are willing to make the necessary personal sacrifice to do something active and vital. Such a group was formed in a church, with a nucleus of three members. They met weekly at the pastor's home for consultation and study. Their "leaven" so permeated the whole church that within

¹ This discussion was presented at a United Christian Adult Movement Conference, led by the Director, in New Haven, Connecticut, January, 1937.

year's time it was socially minded—and the group had grown to be large and active. This group should not be just another committee appointed at the annual meeting, but a vital, living organism, exemplifying in word and action the social teachings of Jesus.

2. Through study and investigation, the church should discover the basic social discrepancies in its own community. This may be done by a committee, a society, or a class.

3. The church should seek to give the existing social agencies a Christian atmosphere and message. By making sure that the Community Chest and community-welfare organizations have a Christian personnel and spirit, the social aspects of the gospel can be carried far.

4. The church through mass cooperation of its membership should actively seek beneficial social legislation. The antisocial agencies have their lobbies, why not the Christian church?

5. The church must begin social betterment by itself cleaning house. Many churches operate partially on endowments which represent investments in business concerns that are unchristian in their practices. Some churches pay their secretaries, janitors, and other help insufficient salaries. A church that lives the whole gospel cannot tolerate such discrepancies.

6. The church must seek through worship a genuine Christ-like passion for the salvation of both persons and society. We can never change the world for Christ until we ourselves have an overflowing of God's light and love within our hearts.

7. The church must practise individually and collectively Christ's commandment to love neighbor as self.

Joseph's Readiness for Service

(Concluded from page 162)

as Jehovah; theosophy as Personal Force; Mormonism as "An exalted man"; modernism as "Infinite and Eternal Energy"; some university professors as "A synthesis of man and thought." Simple Christians, however, still address him as "the one God and Father of all, who is above all, and through all, and in you all."

In one of her books, *A Lantern in Her Hand*, Bess Streeter Aldrich tells of her heroine, that for a long time she dreamed a dream. She had the musician's tapering fingers, and the artist's soul. But she went out West—to Nebraska—and became the mother of six children. Not until a granddaughter was born did it seem as if the dream was to be in any way fulfilled. Then one day the two old grandmothers fell to talking, and one said to the other: "Kathy goes after her young men in a different way from the way of our childhood, but it seems to be quite as effective."

Mrs. "Bob" Burdette is eighty years old. More than once I have had her over to speak to the young people of the Los Angeles Temple Church. One day, two or three years ago, she delivered herself of this choice reflection on the ways of present-day young people: "The difference between the young people of today and the young people of our day is that the young people of today leave their shades up."

Joseph was about forty years of age when his family entered Egypt; he was one hundred and ten when he went out, and gave commandment concern-

ing his bones. Whether as shepherd in Canaan, or as superintendent in Egypt, he was faithful. He is the noblest man in Genesis.

A Baptist Minister's "Farewell to Arms"

I have blessed my last war. Never again will I call it a holy thing. To me it is a social malady. Whatever part I must play as a loyal citizen in any future war hysteria and madness, it will not be as one who blessed it. I would not call an epidemic of some dreadful disease a holy thing; so neither will I call war holy. I am done with that. Let us treat it as we would any deadly plague which ravages in our midst. I cannot enjoy the benefits of my day, in my society, and refuse to share their guilt for and the evil effects of their insanities; I must suffer with my fellows; but I need not and I will not call it a blessed thing, nor ask God to further our use of brute forces. War is indeed hell let loose, and never again will I bless it. —Whitney S. K. Yeaple, in "Your Money and Your Life."

Public Enemy No. 1, Liquor, Speaking:

"I have killed more men than have fallen in all the wars of the world.

"I have turned men into brutes.

"I have made millions of homes unhappy.

"I have transformed many ambitious youths into hopeless parasites.

"I make smooth the downward path for countless millions.

"I destroy the weak and weaken the strong.

"I make the wise man a fool and trample the fool into his folly.

"I ensnare the innocent.

"I have ruined millions and shall try to ruin millions more.

"I am the greatest criminal in history.

"The abandoned wife knows me; the hungry children know me; the parents whose child has bowed their gray heads in sorrow know me."

Your Government in Business!

There are over 400,000 outlets for the sale of alcoholic beverages being factually conducted by your government:

6,165 wholesalers of distilled spirits.

15,300 wholesalers of fermented malt liquors.

222,458 retailers of distilled spirits (including all liquors).

181,770 retailers of fermented malt liquors only.

30,000,000 families averaged \$91.69 per family for liquor.

Government got an average of \$14.97 per family in revenue.

What "Repeal" Is Doing to Life Insurance

Insurance actuaries are recording concrete evidence that alcohol is steadily becoming a more and more conspicuous cause of uninsurability. Indulgence in alcohol shows an increase of 149 percent as a cause of uninsurability among men and women under thirty, according to the experience records of North Western National Life Insurance Company of Minneapolis. For all ages the increase in rejections involving alcoholic excesses is 25 percent since the pre-repeal days of 1931-32.

BAPTIST SUMMER ASSEMBLIES FOR 1937

STATE	DATE OF MEETING	DEAN OR DIRECTOR IN CHARGE
<i>Arizona:</i> Prescott	July 5-16	Rev. F. W. Wightman, 407 National Bank Building, Phoenix
<i>California, N.:</i> Pine Rest, Sacramento Valley	June 14-19	Rev. Gordon D. Forbes, 228 McAllister Street, San Francisco
San Joaquin, Camp Sierra	June 14-19	
Lake Tahoe	July 5-16	
<i>California, S.:</i> Idyllwild Pines	August 15-27	Rev. O. deW. Cummings, 313 West Third Street, Los Angeles
<i>Colorado:</i> Geneva Glen—Indian Hills	July 5-16	Rev. W. F. Ripley, D. D., 611 Colorado Building, Denver
Western, Grand Mesa	July 19-25	
<i>Connecticut:</i> Storrs	July 5-16	Rev. O. P. Campbell, 455 Main Street, Hartford
<i>Idaho:</i> Saw Tooth Mountains	July 12-23	Rev. Ezra Duncan, 316 Newhouse Building, Salt Lake City, Utah
<i>Illinois:</i> Lake Bloomington	June 19-26	Rev. L. H. Koehler, 626 Normal Avenue, Normal
Chicago, Lake Geneva	July 17-24	Rev. L. P. Jensen, 203 N. Wabash Avenue, Chicago
<i>Indiana:</i> Franklin	July 19-30	Rev. W. R. Jewell, 1729 N. Illinois Street, Indianapolis
Wawasee	August 15-22	
Roumanian	August 1-8	
<i>Iowa:</i> Iowa Falls	July 20-31	Rev. N. H. Carman, 520 Hubbell Building, Des Moines
<i>Kansas:</i> Scott City	July 19-30	Rev. A. L. Black, 918 Kansas Avenue, Topeka
Ottawa	August 2-13	
<i>Maine:</i> Higgins Academy—Charleston	June 21 to July 1	Rev. Roy H. Short, Millinocket
Presque Isle	July 12-23	Rev. A. C. Berrie, Presque Isle
<i>Michigan:</i> Kalamazoo College	July 18-29	Rev. W. F. Huxford, 472 Hollister Building, Lansing
<i>Minnesota:</i> Camp Siegel, Lake Esquamagua	July 5-12	Rev. R. W. Babcock, 3100 Columbus Avenue, Minneapolis
<i>Montana:</i> Templed Hills	July 26 to August 6	Rev. Ezra Duncan, 316 Newhouse Building, Salt Lake City, Utah
<i>Nebraska:</i> Hastings	August 9-20	Rev. William Park, 1222 Farnam Street, Omaha
<i>New England:</i> Ocean Park	August 16-28	Rev. W. G. Towart, Bennington, Vt.
<i>New Jersey:</i> Hightstown	June 28 to July 9	Rev. O. F. Laegeler, 158 Washington Street, Newark
<i>New York:</i> Keuka College	July 5-16	Rev. Kenneth L. Cober, 433 S. Salina Street, Syracuse
<i>North Dakota:</i> Lake Metigoshe—Bottineau	July 5-11	Rev. W. H. Bayles, Huron, S. Dak.
<i>Ohio:</i> Granville	July 19-31	Rev. I. N. DePuy, 536 Elburn Avenue, Dayton
<i>Oklahoma:</i> Deyo	July 22-29	Miss Helen Wickes, Granville
<i>Oregon:</i> Cascadia	July 22-29	Rev. Perry L. Jackson, Saddle Mountain
<i>Pennsylvania:</i> Keystone—Factoryville	July 26 to August 6	Rev. T. H. Hagen, D. D., 505 Odd Fellows Building, Portland
Unami	August 3-14	Rev. J. Norman Martin, 315 Luzerne Avenue, Pittston
Corbly, No. 1	August 23 to September 4	Rev. John W. Thomas, 23 E. Twenty-sixth Street, New York, N. Y.
Corbly, No. 2	August 15-22	Rev. F. W. Tomlinson, D. D., 1703 Chestnut Street, Philadelphia
	August 22-28	Rev. David W. Witte, 708 Investment Building, Pittsburgh
<i>South Dakota:</i> Camp Judson	July 26 to August 6	Rev. W. H. Bayles, Huron
<i>Utah:</i> Ogden Canon—Liberty	June 28 to July 9	Rev. Ezra Duncan, 316 Newhouse Building, Salt Lake City
<i>Washington:</i> Burton	July 12-23	Rev. Victor N. Witter, 506 Washington Mutual Bank Building, Seattle
Twinlow	July 26 to August 1	
<i>West Virginia:</i> Phillippi	August 3-13	Rev. Clarence Figgatt, Huntington
<i>Wisconsin:</i> Green Lake, No. 1	July 26-31	Rev. A. B. Withers, Box 1183, Parkersburg
Green Lake, No. 2	August 1-6	Rev. R. H. Ewing, 1717 W. Wells Street, Milwaukee
<i>Wyoming:</i> Wyoba	August 2-13	Rev. W. F. Ripley, D. D., 611 Colorado Building, Denver, Colo.

THE ORGANIZED CLASS



Baraca
Gospel Team,
Phelps, New York

Baraca Gospel Team, Phelps, N. Y., Baptist Church

Organized two years ago, under the direction of the pastor, Harry M. Shepson, this band of fifteen men of the Baraca Class have accomplished a rather remarkable evangelistic service. Their work has not been confined to their own church; they have repeatedly gone to the neighboring Orleans Baptist Church; for two weeks they went every evening to another small Baptist church, thirty miles distant, thirty-eight conversions and nearly fifty reconsecrations being the result. Similar success was accorded a series of meetings which they held at a Reformed church of the vicinity. They now have a record of

forty-one "meetings" and more than an hundred conversions. Their example might well be followed by other men's classes that are looking for something practical to do, some "project," activity, service. And it is significant that the Phelps church has a resident membership of only about sixty.

THE man who knows as much as he wants to know is an ignoramus; the man who does as much as he wants to do is a drone; the man who gives as much as he would like to give is a miser; the man who is as good as he would like to be is a hypocrite. Yes sir, I am not satisfied with myself.—*James E. Dillard.*

The "Aglaias" Class, Hillsboro, Ohio, Baptist Church

This class has fifty-four members. The officers are: President, Mrs. Mildred Meesic; vice-president, Dorothy Carlisle; secretary, Edna Redley; treasurer, Margaret Finnegan; and teacher, Mrs. Elizabeth Roberts.



RECENT BOOKS

MORE WORLD STORIES RETOLD. By William James Sly. The Judson Press. 1937. xiv and 297 pages. Price, \$2.00.

The large sale of the former volume of Doctor Sly's *World Stories*—it has gone through eleven printings—indicates a demand for this new collection. There are two hundred of them, of all types and for all ages; stories that children love to hear and that parents, teachers, and preachers will be glad to have to "retell." They are as a rule brief, not only because brevity is the soul of narrative—as well as of wit—but also because this allows the reteller to elaborate and the listener to exercise his imagination. There are fairy-tales and fables; Bible, missionary, and historical stories; stories for special days; and—a new and up-to-date feature—stories of peace. Part III comprises several chapters on Dramatization: "Playing the Stories"; "Building Original Dramas." The book is illustrated, and provided with three indexes. Doctor Sly's long experience in the ministry and in religious education (he was formerly professor of religious education in Linfield College) makes him peculiarly competent to prepare such a book as this; he understands the value of illustration, and the technique of interesting children and young people.

THE PHILOSOPHY OF CHRISTIAN EDUCATION. By Herman Harrell Horne. Fleming H. Revell Company. 171 pages. Price, \$1.50.

Our denomination may well be proud of the fact that the author of this book is a Baptist. A professor in the School of Education of New York University, formerly professor at Dartmouth, a pedagogist of first rank, he is the author of many standard treatises in his specialty and has also published *Jesus, the Master Teacher*, *Christ in Man-Making*, and *Jesus as a Philosopher*. The present volume is, in substance, the James Sprunt Lectures, which Doctor Horne recently delivered at Union Theological Seminary (Virginia). The presentation is skilfully and interestingly built into the teaching methods and religious philosophy of Jesus (and Paul). The style is delightfully clear. One meets everywhere luminous bits of exegesis—and religious pedagogy: "At Jacob's well Jesus used the informal conversational method. Seven times he speaks and she six. She, the pupil, did the questioning and he, the teacher, did the answering. This is the natural order. Jesus not so much answers her questions as answers her, the woman behind the question." "He must needs pass through Samaria." He was moved by an inner, not an outer, necessity. Geographically it was not necessary to go through Samaria. He was led of the Spirit." It is a book that any Sunday school teacher will find very helpful.

THE MEANING OF CHRIST TO ME. By Robert H. Speer. Fleming H. Revell Company. 190 pages. Price, \$1.50.

The six addresses contained in this volume deal with the earthly life, the person, the death, the resurrection, the Lordship and the second coming of Christ. They make clear what these realities mean to the writer who presents them in such a way as to challenge the reader.

THE WAY OF THE WITNESSES. By Edward Shillito. Friendship Press. 152 pages. Price, cloth, \$1.00; paper, 50 cents.

"A New Testament study in missionary motive, accurately describes this book, but gives little idea of its surprisingly happy insights into the New Testament, or of its convincing demonstration that the modern missionary enterprise is a continuation of the labors of the apostles.

HUMOR, OLD AND NEW

TEACHER. "What is the plural of 'hippopotamus'?"

BOY. "The plural of 'hippopotamus' is 'hippo'—oh, well, who'd want more than one, anyway?"

"Do you believe in the hereafter?" asked the man.
"Sure," answered the girl.

"Well, give me a kiss," he said, "because that's what I'm here after."

DICK. "I say, Joe, you ought to buy an encyclopedia for the kids, now that they go to school."

JOE. "Nothing doing. Let them walk same as I did."

"I'm th' chap you paid to drown your cat; an' I'm sorry, sir, but th' check you give me come back."

"Well, but, my good fellow, so did the cat!"

"I see by the papers the Scotch are organizing to put a stop to jokes about them."

"What's the idea?"

"Because the jokes are at their expense."

Lesson Topics for July

- | | | |
|----------|---------------------------|------------------------|
| July 4. | GOD HEARS A PEOPLE'S CRY. | Exod. 1:1-22; 2:23-25. |
| July 11. | GOD PROVIDES A LEADER. | Exod. 2:1-22; 3:1-12. |
| July 18. | GOD ENCOURAGES A LEADER. | Exod. 3:13 to 6:1. |
| July 25. | GOD PREPARES A PEOPLE. | Exod. 11:4 to 12:36. |

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

SECOND QUARTER, 1937: MESSAGES FROM GENESIS

AIM. To lead the student to understand and appreciate the practical significance of Genesis with particular reference to God as the Creator, to the lives of outstanding personalities, and to the establishment of moral and social standards

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1935, by the International Council of Religious Education and are used by permission

LESSON X. JUNE 6. PREPARATION FOR PUBLIC SERVICE

Genesis 37, 39 to 41. (Verses printed, Gen. 41:33-44)

GENERAL THEME: JOSEPH'S READINESS FOR SERVICE

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Luke 19:11-23

KEY VERSE: Seest thou a man diligent in his business? he shall stand before kings.—Prov. 22:29

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph,

Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

At the Threshold of the Lesson

Joseph is a finer personality than Jacob. Yet in his regard also we must repeat: In the Old Testament characters are stripped bare for our benefit. God is warning us through their side-steppings. Note these three postulates:

1. They lived in an age of long-ago and in a civilization vastly different from ours: especially different because they were "B. C.," before Christ (this applies, for example, to their polygamy). Is it not making Christ "of none effect" to claim that people are no better today than they were three thousand years ago?

2. These Old Testament worthies were heroes of faith, not heroes (examples) of Christian morality.

3. In estimating them *we are to take account of their attitudes, not of their acts.* This assuredly is Jesus' way.

The fascinating history of Joseph is one of the greatest stories of romantic fortune and adventure in all literature. It reminds us of Arabian Nights, but it is rich in moral lessons and religious teaching, and therefore deserves its place in our Old Testament. Its prominence there may be judged by the fact that it occupies one-third of the Book of Genesis (chapters 37 to 50, with the exception of chapter 38).

The key verse of this story, and of Joseph's fortunes and character, may be found in the statement, "And the Lord was with Joseph, and he was a prosperous man" (39:2). The earlier portions of the Bible place emphasis upon certain elementary, A B C, truths about God and righteousness. It drives them home with emphasis and striking illustrations.

The Joseph truth is: If God is for you, who can be against you? (Rom. 8:31.) The First Psalm is a fitting enlargement of this same principle: "Happy the man who never goes by the advice of the ungodly, who never takes the sinner's road . . . but finds his joy in the Eternal's law."

A Bible Message for Every Day

Monday. Joseph Sees a Need. Gen. 41:33-36. Worry is bad, for anyone; but providence (being provident, looking out for the future) isn't. It is one of the things that is "next to godliness." What about the soul's future and destiny?

Tuesday. Joseph Supplies a Need. Gen. 41:37-44. A man into whose life an unusual amount of hard luck, trouble and sorrow had come "carried on" bravely and cheerfully. He was asked how he did it. "All those early years of close walk with Christ gave me rich stories of grace, and that has enabled me," was his reply.

Wednesday. Principles of Promotion. Matt. 25:19-23. "To the victor belong the spoils" has a harsh, materialistic sound; but not when you read it in the sense of victory in faith and faithfulness.

Thursday. The Gain of a Good Conscience. 1 Peter 3:12-17. "The con-

quest of fear," we are reminded, is the modern man's next big job. Well, let us start with this verse 13 as a piece of our armor. And if we can get rid of that guilty conscience, another fearsome thing will be conquered.

Friday. False Readiness. Luke 22:31-33. We used to play a game, "Do as I do, say as I say!" Alas, that there are so many Christians who say but do not do!

Saturday. Service, the Measure of Greatness. Matt. 20:25-28. F. B. Meyer remarks that the difference between an earthly throne and the heavenly is that the steps of the one lead up, those of the other, down.

Sunday. Faithful Stewards. Luke 19:11-19. "Occupy" (vs. 13) is changed to "trade" in the Revised versions; but I prefer "occupy"—Keep occupied in the Kingdom's service! "Occupy all the world for me!" Christ says to us. So that there will be no room for the devil!

The Lesson Before Us

I. NOTES ON THE SCRIPTURE PRINTED

Verse 33. For "discreet and wise," Meek has "shrewd and prudent"; Mof-fatt, "shrewd, intelligent"; Conant-Taylor, "discerning and wise."

Verse 34. "Take up the fifth part"—i. e. take over for the government one-fifth of the annual grain crop. This 20% levy seems thereafter to have become a settled practice in Egypt (cf. 47:24).

Verse 35. In the earliest antiquity peoples lived "from hand to mouth." The setting up of government granaries in centrally located cities—against seasons of scarcity—will have been one of the many economic reforms introduced by Joseph.

Verse 37. "Servants" is more correctly, "courtiers" (so Meek and Mof-fatt).

Verse 38. "Spirit of God." In their first interview Joseph had ascribed his sagacity to (his) God (41:16). Pharaoh may now be taking the words out of Joseph's mouth. Or he may have meant, the divine spirit. Belshazzar uses the phrase in the same way in Daniel 5:14. The king believed in a god, or gods, though not in Joseph's God.

Verse 40ff. It is the atmosphere of an absolute monarchy, where the ruler knows no law higher than his own arbitrary will or whim. In a jiffy he can make the young Hebrew slave into the prime-minister of his realm.

Verse 40. "Over my house"—better, "in charge of my palace" (so Meek).

Verse 42. For "ring," read "signet ring"; Pharaoh's official ring, that is, with which official documents were sealed. The "gold chain" was one of the common trappings of an old-time king.

II. DREAMS

Notwithstanding the discredit and ridicule that have been cast upon dreams as modes of divine revelation, and the humbug that has been associated with them and their pretended interpretation, a certain respect for them and tendency to take them seriously has persisted, from the earliest times to ours. The scientific psychology of today, even, cannot get away from dreams. It is significant that one of its latest systems, psychoanalysis, is built up largely on dream reactions.

God imparts his truth and makes known his ways through all sorts of channels. There is no reason why the dream or the vision should not have been—should not be—one of them. It is easy to explain why dreams do not bulk so large in our practical, modern, Western life as they did in Bible times.

III. JOSEPH THE DREAM-INTERPRETER

As a young man of destiny, it might be taken for granted that Joseph would be a dreamer. Before a youth will go

after something big in life he must see it—with the inner eye. This is another name for ambition. Acts tells us that Paul was turned from hating to loving the crucified Jesus by a vision and that he planted the gospel in Europe at the summons of a dream man. John's Patmos dream of the heavenly new Jerusalem has spurred millions of people to strive therefor. Proverbs teaches that the nation that does not dream (of a nobler destiny) falls into ruin (29:18). There are O'Shaughnessy's lines:

One man with a dream, at pleasure,
Shall go forth and conquer a crown.

IV. PREPARATION FOR PUBLIC SERVICE

This is our "Adult Topic"; but any preparation is a testing. Joseph had gone through all sorts of trials and had not been found wanting. When people there in Egypt said that he prospered and got ahead because his God was with him, it shows that he had stood the greatest test of all, fidelity to God.

It is possible for God to bless men because of what they are. Without doubt Joseph was efficient and careful in the various jobs that he occupied, or, first the captain of the guard, and then the keeper of the prison wouldn't have trusted him as they did (39:4, 22).

Each step upward brings its temptations, and Joseph was no exception to this rule. Temptation may not always come to us in the same form that it did to Joseph, but it will be the same temptation even though there be no Potiphar's wife (39:7-12). The real test of Joseph was whether he could be faithful to those who trusted him. He was offered the opportunity to misuse his new-found power for the gratification of himself. Every responsibility placed upon us carries temptation. Joseph was tested and found faithful.

It was grossly unfair that he was thrown into prison, but that was another test. Into each life some unmerited and undeserved penalty comes. The test is whether we can take the knocks. Had Joseph failed here, we should never have heard of him. But Joseph met this test.

Adversity turned to opportunity. Again he commended himself to someone in authority. The keeper found him worthy to trust. Thus, we begin to see how the trail of adversity led upward. What if Joseph had stayed at Potiphar's house? All his life he might have been a chief among slaves, a foreman amongst workmen, a superintendent of a great estate. Joseph probably thought that the day that moved him from his comfortable job as head slave to the prison was a woful occasion. Instead it meant again an open door. What was the way of opportunity? It was a job.

Opportunity again—men in distress (40:1). They happen to be the king's butler and baker. Yet we cannot believe that Joseph would not have helped any other butler and baker with equal eager-

ness. It might even be that helping them would bring him into trouble. However, there was a chance to help and Joseph did not miss it.

Meeting the test of ingratitude (40:23). Joseph had asked that those whom he helped should remember him, if ever they were relieved of their predicament. The butler forgot him. This might have soured Joseph. Ingratitude is about as hard to stand as any experience that comes to us. Here was another test that Joseph passed successfully.

Do appearances count? (41:14.) Summoned before Pharaoh, Joseph shaved and changed his clothes; he put his best foot forward. Appearances cannot take the place of either worth or work, but they do count. Joseph must have thought that they did.

Confidence (41:16). The best confidence is not self-confidence. Too well we know our own weaknesses. Truth in a Father above is stronger and more worth while. Joseph had such a trust.

V. AT THE TOP OF THE HEAP

Joseph had a good reputation. He was "discreet and wise." Pharaoh sought someone who answered this description to be a dictator in the foreseen emergency. Joseph filled the bill. Thus, in the early age of thirty, came a supreme opportunity. In all the world's history there are few examples of men who have more thoroughly made their way to the very top.

"God made me forget all my toil" (41:51). The word forget here really means "made it all worth while." It shows us that the toil was not pleasant at the time. As we look back on the story of Joseph, we must not think of him as some cold-blooded unemotional person who took things as they came without rebelling. Joseph suffered but found it all worth while. That is why forgetting sometimes means to us.

Practical Questions for Class Discussion

- ¶ How may one state the proposition: "The Lord bless the righteous, so that it may not be misproven in practice?"
- ¶ When does a worthy ambition become wrong?
- ¶ Mention some of the great personages of history whose lives were dream directed.
- ¶ Apply the moral of our lesson to savings-bank accounts.
- ¶ To the post-World War prosperity, the panic of 1929, and the Depression.
- ¶ To saving by life-insurance.
- ¶ What are regarded as the earning years of a man's life?
- ¶ We have had in modern times some careers almost as marvelous as Joseph's; how would you explain them, in the light of Joseph's?

Notes and Comments

"You see a man skilful at his work? He shall enter the service of kings."—*Prov. 22:29 (Moffatt).*

"If any man's work—(for example) the building he has made—stands the test, he will be rewarded."—*1 Cor. 3:14 (Mrs. Montgomery's Translation).*

"It is better to be faithful than famous."—*Theodore Roosevelt.*

"Ability and fidelity generally bring one to the place that he is really competent to occupy."—*J. R. Miller.*

"The prisoner became the real governor. He was the inspiring force, bringing light and hope and accomplishing more by his influence over others than was possible by any individual exertion."

"The monuments supply many illustrations, at least in and after the eighteenth dynasty, of foreigners—one a slave from Syria!—rising to positions of political importance in Egypt."—*Driver.* (Such sensational advancement as Joseph's was made possible in absolute monarchies.)—*Hugh Black.*

of young men—for industry, commerce, professional work. There are those who think they can tell character by phrenology, or palmistry, or the shape of the chin or the size of the nose, or tea-leaves in a cup, or clothes, or gait. Psychology is making great strides in analyzing mental processes and abilities. There is very much to be learned in that field. Some bank on snap judgment, think they can "tell a good man when I see one."

Our system of life in this country and age proceeds on the belief that a good record for a man must show him to be socially efficient, and that such attainment is quite consistent with its being individually profitable.

Joseph suggested a vast social-security program—save from the fat years to feed the lean years. In four years this country has gone through an industrial revolution, though many do not know it. Attitudes of mind toward profits and distribution of same have changed significantly. Whether or not the revolution proceeds depends upon our interpretation of "socially efficient" and "individually profitable."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

JOSEPH'S READINESS FOR SERVICE

Our tendency to epitomize into a proverb some half-truth deduced from experience is educationally disastrous. Think a moment and you can uncover many illustrations. The one I present for our purpose is this, "You can't keep a good man down."

A little imagination in the use of the proverb affords a base on which to build an argument in support of the key verse assigned to this lesson, wherein a close connection is drawn between diligence in business and royal accomplishments. How sad and true it is, on the other hand, that many good men get down, are put down, and stay down. They may have their reward in heaven, but not a few of them are absent when the roll is called for the distribution of prizes concerned here on this earth with material and/or social advancement.

The biblical story of the career of Joseph contains many entries about divine watchcare and favor not afforded to his contemporaries. It is made clear (and this should be borne in mind) that honesty, integrity, industry and loyalty were characteristics making him eligible for positions of responsibility and trust.

Nature, education and experience made Stephen A. Douglas a great man. Nature, experiences and circumstances made Abraham Lincoln a greater man. In the political convention in Chicago in 1860 it was the intense hatred of Horace Greeley for another candidate for the nomination for the Presidency of the United States, not his interest in Abraham Lincoln, that led the great editor to round up enough support for Lincoln to win his nomination by a narrow margin. The interesting thing about the situation was that Greeley did not represent New York, but was a proxy delegate from the Northwest Territory (proxy delegates were allowed at that time).

Seward, Chase and Bates, the other candidates, were all good material.

The Lincoln-Douglas debates commanded attention in the beginning because of the prominence of Douglas rather than because of Lincoln.

Several years ago I heard Clarence Darrow, before a Rotary Club, tell how he believed chance made him a lawyer. Naming a few apparently (at the time) unimportant events in his early life, he pointed out how he went from one place to another and was finally settled in his profession as a criminal lawyer, though originally he had no intention to specialize in such field.

The life of Joseph reveals three reasons for success; faith in God, native ability, devotion to business. To these desirable qualities as outlined in the Genesis account may be added a quick and alert recognition of opportunity when presenting itself. Prof. E. R. Groves says that "a person's behavior is his effort to accomplish his purposes." Joseph had the purpose to serve well his people; later events showed that he could do this in a manner consistent with fidelity to his royal master.

A man's career is shaped by his heritage, early training, education, experience, chance contacts, studied contacts, friends and foes. "You can't get anywhere without a pull," said a discouraged student to me a few days ago. The trouble with that particular fellow is that he can't get anywhere *with* a pull. For him to win success it would be necessary to get behind him, clear the way in front of him, and then give him a mighty shove, the force of which would be sufficient to get him to the goal. He has a constitutional indisposition for arduous work, whether mental or physical. He would be a good salesman at a necktie-counter (and such a job requires real ability) provided someone would do the demonstrating for him. This fellow is very voluble about what he could do under other conditions, but he fails to grab the handle of the pump right where he is. He is one of these "going-to-do" fellows. He has no future because he will never have built a past.

It is hard to appraise the possibilities

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

JOSEPH'S READINESS FOR SERVICE

The story of this young Hebrew who made good in a foreign land and withal kept his head is one of the most fascinating in the Old Testament. Not set up by prosperity and affluence nor soured by the betrayal of those associated with him, Joseph stands out as an unusually admirable character. Best of all, he kept his religion and practised it openly even among a people who differed from him. After calling the attention of our class to some outstanding events in the earlier life of Joseph, we may stress these points as noted in today's lesson.

1. *He showed leadership where he was* (39:1-6). In the brief space of six verses we have the outline of the rise of a young slave, bought from a wandering band of Ishmaelites by Potiphar, to a position of responsibility in the household of one of the king's officers. Suddenly snatched from his high position because of the false charge of a scheming woman, Joseph learned the lesson that God stays with his servants even in prison (39:21). A few years ago a man in England wrote a book entitled "How to Live on 24 Hours a Day." He aimed to show how much more men *could* do if they wisely used those twenty-four hours that are given to all alike. Judging from the record of the last three verses of Genesis 39, Joseph used his time to good advantage. Instead of being an ordinary prisoner complaining that he was there because society was against him, as so many modern prisoners do, this unusual young man soon became assistant warden. In this capacity he served some two years. He made serving in a lesser

¹ Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publication*.

capacity a preparation for larger service. Even the good turn he did for the butler finally bore results.

2. *Aptitude.* Joseph told Pharaoh that he should look for a man "discreet and wise" to be the leader in preparing for the seven famine years. He then outlined a plan that seemed to the Egyptian ruler workable. The only question was, "Can we find such a one as this, a man in whom the spirit of God is?" Then he answered his own question and chose Joseph for the great task of famine administrator. So he was appointed to a fourteen-year job. It has long been the contention of many that jobs are looking for prepared men. It is especially interesting to note that Pharaoh linked up Joseph's religious experience with his fitness for the big job he had for someone to do. "The man to whom God showed all this" was a better-trained man than one who claimed to have thought it all up himself. There is something about the quality of the work and plans of one to whom God shows things that make them dependable. Even a heathen ruler acknowledged that.

3. *True to his religion.* When Joseph faced the great test of compromising his ideals he said, "How can I do this great

wickedness and sin against God?" (39: 9c.) If people, even Christians, would only measure their conduct by the standards of God's ethics rather than what men think, how much more commendable it would be. Recently the wife of the mayor of an Eastern city faced a choice of staying home to meet some friends her husband had invited to the house or being true to a promise she had made to attend a church service that same evening. She told the writer: "It was hard. I wanted to be friendly, but I decided to go to the church. I had not been absent for over a year at this midweek meeting." I could not help contrasting it with the excuse so many members of some churches and Bible school classes give as reasons why they are not present at Sunday or midweek services. Joseph tested his conduct not by what people thought of it but by what God thought. Through his long public career this man regarded his life and conduct successful only when it received the approval of God. To him any service was great only as it fitted into the plan of his heavenly Father.

4. *Adapting oneself to situations.* What do you do when placed in some situation that does not suit you? Prob-

ably Joseph did not relish being confined in jail even with the liberty of a trust but he fitted into the routine. We wonder if Jesus himself always liked life situations while he was here on earth. Did he like to be suspected of treason? Did he like to have people monopolize time to such an extent he could not eat meal in peace? Did he like to have people think he was a wonder worker who could feed them without their having to work? Did he like to have his friends desert him? Did he like to have his teachings woefully and perhaps wilfully misunderstood? We cannot believe the situations were a deliberate choice either for the Master or Joseph, yet they made the best of them, always turning the experience to good account. As we look at great leaders who have shown such unbreakable courage and undiscouraged spirit it makes us ashamed of our pet complainings and easy discouragement. Airplanes rise against the wind. Sailboats are safer going against the waves than with it. Tests and difficulties are more for men and women than coddling and withdrawing from them do. If you can't change the place you are in you always adapt yourself to it, making success it is making you, not breaking you.

LESSON XI. JUNE 13. SELF-SACRIFICE IN THE FAMILY

Gen. 42: 1 to 45: 15. (Verses printed, Gen. 44: 18-34)

GENERAL THEME: THE BROTHERLY LOVE OF JUDAH

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 26: 1-7

KEY VERSE: Let brotherly love continue.—Heb. 13: 1

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

A Bible Message for Every Day

Monday. Judah's Plea to Joseph. Gen. 44: 18-24. We remember that it was Judah who suggested selling Joseph to the Ishmaelites; but shall we not believe that the Judah of this chapter is the real Judah? Is not that the wisdom Christ judges us?

Tuesday. Judah's Pledge. Gen. 44: 25-34. We think of the pledge that other Father gave ("spared not my own Son") for our salvation (Rom. 8: 32).

Wednesday. Brotherly Love. 1 John 2: 7-11. "True blue" is a good synonym for the kind of loyalty that associate with real brotherliness. In one of Christ's garments is always blue.

Thursday. A Christian Community. Acts 2: 41-47. "Fellowship," "all things in common"—then a big revival! What is it that keeps us from having big revivals, in our church, in the church?

Friday. Family Life. Eph. 6: 1. Notice how into each of these admonitions Christ enters ("in the Lord," "unto Christ"). He saves family life many a jar, abundantly helps make atmosphere delightful.

Saturday. Helping the Weak. Gal. 6: 1-6. There are no paradoxes here.

Paul would say, Hold up your burdens as well as you can, and then get all the help you can from others—but especially from Christ.

Sunday. Sincere Love. Rom. 12:9-13. "Be of the same mind" (vs. 16) is the keynote of this paragraph; and manifestly Paul would mean, the mind of Christ (Phil. 2:5; 1 Cor. 2:16). Christ not only sanctifies love, but simplifies it.

At the Threshold of the Lesson

Joseph has been in Egypt twenty years or so. He has gone far: from slave-boy to viceroy. He is now the most influential official in a great kingdom, favorite and right-hand man of a Pharaoh. The secret of his advancement and popularity we have already considered; in brief, "The Lord was with him."

The question is sometimes asked, Why had not Joseph ere this sent word back to his father in Canaan that he was alive and prosperous. But that would have revealed to Jacob his brothers' shameful deed and lie. We think that his long-yearred silence, and, indeed, many things in the present lesson, may thus be explained. He generously preferred to be dead to the father rather than embitter him against the other sons with whom Jacob lived. His was a forgiveness through the years.

The Lesson Before Us

I. THE CUP IN THE SACK. 44:1-17

Joseph's method of revealing his identity to his brethren strikes us as fantastic and tantalizing. But there is reason for it. He will not take them back fully to his regard and affection until he shows them truly repentant. Their cruel, murderous treatment, though it is as not—in God's providence—blasted his life, can never be forgotten. Such things men never forget, however sincerely they forgive.

Is it not the same with God? Joseph says that they are better disposed, but he wants to be positive about it. Is it just their desperate need that has troubled them? So he cunningly puts them through all these tests. Viewed in this light, there is nothing objectionable in his ruse of the cup in the corn-bag.

II. JACOB'S "LITTLE ONE." 44:18-32

*We can understand how eager Joseph was to see and have with him that youngest brother, his own, full brother, ben-oni, or Benjamin, as his father called it (*Binyamin*, "son of the right hand"; *ben-oni*, "son of my sorrow"; Gen. 35:18); who had been close to him in his little boyhood, and who had not participated in the others' betrayal. There is a hint that after the disappearance of Joseph the brothers, regretting what they had done, had sought to make amends by being very tender toward the little one."*

This expression, "Little One" (vs. 20), would be a pet name of the father's that had clung to Benjamin even after he was full-grown. How tightly Jacob's heart was bound up in his youngest—and Rachel's—boy is pathetically revealed throughout the narrative. But the famine was grievous up there in Canaan, and even Benjamin's life must be put in pawn!

III. JUDAH'S PLEA. 44:33, 34

Note the prominence of Judah. Reuben, because of his shameless misconduct, had forfeited the primogeniture, which then became Judah's (35:22; 49:3, 4). What a different Judah it is from the Judah who had participated in the outrage upon Joseph years before, and had proposed selling him into slavery! (37:27.)

They had learned that the way of the transgressor is hard. This awful famine they attribute to their crime, and are truly conscience-stricken (42:21). However, Judah's touching plea and noble offer to save his father the deepest sorrow by taking Benjamin's place glorify that name Judah and make it worthier of its prominence in all the after-history of the Jewish race.

IV. "I AM JOSEPH!" 45:1-4.

The polished courtier, the hardened man of affairs and prime-minister, had been able thus far perfectly to conceal his identity. But now he breaks down. All the officials and attendants who had participated in these interviews are put forth, and alone with the shepherd strangers he gives way to the pent-up affection and loneliness of his years of exile, after the Oriental fashion, in loud weeping.

Blood will tell. He is again a Hebrew lad out among his father's flocks—and these strangers are his brothers. He does not wait for them to sue for mercy and forgiveness. "Come near me! and think no more of that wrong against me there in the past." The Christian church has always seen here truly Christian conduct—and a forgiving God, likewise saying, "Come near me!" to a world that had wronged his holiness and righteousness.

It is a lesson also for us, as to our treatment of our brothers, in the flesh, and brothers figuratively speaking. Jars, and disagreements, and alas! bitter quarrels, are so likely to occur between kindred! They wrong us. We them. Jealousy, as in this instance. Or envy ("Household envy is a household rat," says the proverb). But blood relationship, because it has the double seal of God's order and God's nature, obligates. You cannot get away from it. It demands a charity that bears all things, endures all things, and never fails.

V. GOD'S PROVIDENCE. 45:5-8

We are surprised to find thus early in the Bible such a clear and certain statement of a great truth of religious phi-

losophy as Joseph here makes. God's providence has been in all that has happened, as a guiding and controlling force. He has taken your evil deed and my exile and made them work out "for the best." It is our Lord's faith in his Father's overruling, Paul's confidence in divine direction.

"What they had intended for evil, God had intended for good. Of course that did not lessen their guilt; but it did relieve their consciences. The most comforting thought we can have regarding our sins after they have been forgiven is that God has brought good out of them."—R. A. Torrey.

VI. JOSEPH'S MAGNANIMITY. 45:9-15

We almost envy Joseph the large opportunity that was now his, not only to return good for evil, but to shower blessings upon his family. A shrewd statesman-economist, he had planned for the provisioning of his adopted nation through the five lean years that were yet to come, and in this relief his family were to share; "the fat of the land" was theirs; a whole province was set apart for them.

Nor was he, great Egyptian grandee that he had become, ashamed of his family when they arrived; nor ashamed to present to the magnificent and mighty Pharaoh his aged wandering shepherd father (47:7). He becomes for us, therefore, a shining example of loyal devotion to one's family. His care for his father and desire to have him with him down there in Egypt are not unusual, perhaps; but remember that this invitation included the whole clan; remember, also, that it embraced those brothers whose jealousy and hatred had condemned him in his youth to what promised to be a life of slavery. We think of Jesus' "If thy brother trespass against thee . . . thou shalt forgive him."

Practical Questions for Class Discussion

- ¶ Do you think that family ties are weaker in the modern world than they were in antiquity? In our day, that they were a generation or two ago?
- ¶ How much have you been influenced by family ties? In this matter, how largely does affection count, and how largely family pride?
- ¶ Do large families conduce to fraternal loyalty, affection and self-sacrifice—or contrariwise?
- ¶ Should we be as devoted to "outsiders" as to our kindred? What is the Bible's and what Christ's word about it?
- ¶ Apropos of Jacob's favoritism for Joseph (37:3): Can parents avoid such particular affection? Yet, as in the case of this patriarchal family, it almost always causes trouble, doesn't it? Didn't Christ have favorites? Doesn't God?

- ¶ Would it have lessened the guilt of the brothers in making way with Joseph if they had known how it would all turn out?
- ¶ What do you know of the conquest of famines in the economic history of the world? Or why do they still occur, in some countries?

Notes and Comments

"What would I not give to be able to pray before the Lord as Judah here interceded for Benjamin; for it is a model of prayer, nay, of the strong feeling which must underlie all prayer."—Luther.

Bunyan says, in "Grace Abounding," "I saw it was with me as it was with Joseph's brethren: the guilt of their own wickedness did often fill them with tears that their brother would at last despise them."

"What a labyrinth there is in the story of Joseph! Able to convert a stoic! Surely there are in every man's life certain rubs, drubbings and wrenches which pass awhile under the effects of chance, but at the last prove the mere hand of God."—Sir Thomas Browne.

"Blessed are they, thou good Joseph, who love thee even as thou art, who trust thee in spite of thy silence and thy strangeness, thy long delays, thy repeated questionings, thy withdrawal into thy secret chamber, thy protracted tarrying there! 'Blessed is he who shall not be offended in me!'"—Dora Greenwell.

Would you not like to be paired with Christ, as Benjamin with Joseph? But if Christ is your Brother in this "favorite" sense, are you showing it? That he is the one you love best? Don't think of brotherhood apart from the Brother of brothers.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE BROTHERLY LOVE OF JUDAH

Intensely dramatic is the life of Joseph. It comprehends an absorbing and fascinating story. A satisfactory reading requires an appreciation of the then current way of living and standards of conduct. With this in mind, he is a poor lover of literature who can begin reading at the thirty-seventh chapter of Genesis and stop before finishing at least through the forty-seventh.

An imaginative, active lad of seventeen. Loved by his father. Envied by his brothers. Frank, sincere, trustful, obedient. Sold as a slave to a caravan Egypt-bound. Would have been killed except for the intervention of Reuben and Judah. Slave manager of Potiphar's household. Evidently attractive and personable, he withstood the persistent passion of Potiphar's wife. Fidelity to honor caused his suffering (it often does cost to maintain integrity).

His obvious ability made him a trusty in the Egyptian prison. Interesting episodes, involving the interpretation of dreams, led him to Pharaoh's attention. He is made ruler of Egypt, second only to the king.

He foresaw the seven years famine. He indicated a constructive technique, and it was carried out. His father sent his brothers to Egypt to buy grain from the only available, known warehouses. What a climax in 42:8: "And Joseph knew his brethren, but they knew not him."

The money in the sacks of grain. Benjamin's presence demanded to prove the falsity of the suspicion that they are spies. Simeon as a hostage. The emotional struggle of Jacob—send Benjamin or perish with hunger. Judah's bond.

The remarkable instructions to the family's purchasing-agents as given in 43:11-14. Joseph's yearning over Benjamin. The cup in the lad's sack of grain. The ensuing complications. Judah's plea for the return of Benjamin, which plea is our lesson text.

Did I say "climax" in 42:8? Look at 45:4: "I am Joseph your brother whom ye sold into Egypt."

Friends, I refuse to be worked up over "the brotherly love" of Judah. Judah was one of the conspirators who took the helpless brother in the field and sold him to a bunch of traveling, desert merchants. To be sure, he intervened to save Joseph's life, but he was *particeps criminis* in the whole business, even to the dastardly story told to the sorrowing father, to the effect that Joseph had been slain by a wild beast and they had found his clothes soaked with blood. Fine "motherly love," Judah! But we want to give you your due, Judah. You did stand sponsor for the safe return of Benjamin, and you made a noble self-sacrificing plea to your unknown brother Joseph. Real brotherly love, kindness *de luxe*, will be brought forth in the consideration of Joseph's behavior, which is a study for next week.

These words are being written on the thirtieth of January. Flood-waters are overrunning the Ohio and Mississippi valleys. Proving that there is a bond of humanity, the nation is pouring out money, clothes, food, boats, public and private resources, man power, volunteer service. Hearts beat in apprehension and sympathy.

In the city of Columbus, Ohio, the Red Cross goal was set at \$9,200. Then it was doubled to \$18,400. Within a few days cash totaling \$110,000 poured into the treasury like a golden flood. The city opened its doors and received hundreds of refugees. Doctors, nurses, so-

cial workers, teachers, business men, housewives, citizens in all departments activity came forth for sacrificial service. Terrible tragedies of this season open apparently calloused hearts and usually tightened purses and show brotherly love regnant really under too often assumed indifference of a man for his fellows.

God speed the day when the practice of the brotherhood of man becomes real and habitual. Then will communities live in peace. Then will nations cease war. Then will the kingdom of God come on this earth. Then shall we appreciate, understand and exemplify the life of our Master, who declared, "I am come that ye might have life and that ye might have it more abundantly." Then shall we know "how good and how pleasant a thing it is for brethren to dwell together in unity."

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

THE BROTHERLY LOVE OF JUDAH

Before we are in a position to discuss the implications of the teachings growing out of this lesson the teacher may sketch the outlines of the experiences of the family of Jacob as they went from affluence to poverty in a long-continued famine. Over against this place the story of the romantic rise to a responsible position of Joseph and his own home security. This lesson and the following one based on a pattern of family life quite different from our own have many suggestions which we profitably apply to our own time. It is to be noted that in the family of these stories is not complete. No mention is made of mother, so we assume that the mothers of Jacob's various children were dead. That may help to account for the clinging to Benjamin.

The editors of this lesson have suggested that self-sacrifice in the family be emphasized as the special teaching of this lesson. We have here an interesting circle of that important trait. First Jacob had to become willing to sacrifice temporarily, his favorite young son Benjamin. Then Benjamin for his part had to give up his sheltered place in the family in order to secure more food for the large family and the security of the older brother Simeon, who was being held as a hostage. Finally Judah gladly offered himself as a bondman to Joseph if the younger brother would be safely returned to the aged father. Father and son, brother for brother, son for father. Using the words generically so as to include mother and sister, we have a real thought of all family life, which is living for each other. Unselfish living together is the basis of family solidarity whether that family be in Asia, Africa, Europe or our own loved America.

Within the memory of those in adult classes there has been going on a great struggle between the idea of building family with family loyalties and the idea

each member of the family living his or her own life. Bertrand and Dora Russell have been well known in their demand for the latter type of married life. They found that their marriage was not successful. The teaching of Christianity has fostered the idea of family loyalty and has glorified the parent-child relationship. It has also tended toward equality in the family. In the Christian home love rules rather than father dominates. It is interesting to note that after a generation of considerable experimenting in family ethics the older ideal of the importance of the family and family life is coming to its own again. This time it has the support not only of religious teachers but of leaders of social work and students of mental hygiene. There seems to be increasing evidence that home-loving, mate-loving and child-loving persons are more emotionally stable than those who seek extramarital affairs. Children who grow up in satisfactory homes are less likely to develop into undesirable citizens. Weakening of family ties upsets the emotional life of people, both children and adults. It is encouraging that in a world of much turmoil and uncertainty people are wanting to know how they can be a satisfactory mate and a better parent. Self-sacrifice in a home often means that hearts have to be changed. Judah had become a different man from the one when he counseled selling his young

brother Joseph to the Ishmaelites. Then twenty pieces of silver looked bigger than his own brother. Now his own freedom and life seemed less than the distress of his father over the loss of his youngest son. In our younger days money and the things money can buy (and I would not minimize their importance) seem very important. Later we see that family feeling and a kindly regard for all the members thereof are of far greater consequence. Children are most influenced by those they love best. If we want our children to have an increasing love for home and the family we older ones must see that we provide a fertile soil for the home garden to grow in. The religious and social attitudes of children are largely determined by the atmosphere of the family circle in which they grow up. That atmosphere is largely determined by adults. It may be that some of the traits that seem most desirable to older persons will not show immediately in children. It takes lots of patience to train up a child. It may be that like Judah some of these characteristics will not show up until later life, when some unusual situation will bring them out. Much child training is weaving a pattern on the wrong side of the loom. The real beauty of the design is not seen while it is being done and may never be seen by the weaver, but the beauty and firmness of the finished product will delight and bless and encourage others.

The Lesson Illustrated

Susanna G. Fisher

WHAT GOD DOES IS DONE WELL

God sent me before you to preserve you (Gen. 45:7). Joseph needs must become a slave in order later on to save his people as prime-minister of Egypt. An old rabbi had for his motto: "Whatever God does is well done." On one occasion when traveling he came to a certain village to stop for the night, but was refused admission, so he camped a short distance beyond its border. He had with him a lamp, a rooster and a donkey. A gust of wind blew out the lamp and left him in darkness; a wildcat pounced out of the thicket and carried off his rooster and a lion slew his donkey. He grieved over his misfortune but the next day he learned that a band of robbers had massacred the inhabitants of the village during the night. Their refusal to harbor him had saved his life. Furthermore he reasoned that had the wind not put out his light it would have attracted the robbers to him; that had the wildcat not killed his rooster, its crowing would have done the same, and that had the lion not killed his donkey, its braying would surely have been heard by the murderous band. Once more he said gratefully: "What God does is well done." And Paul: "All things work together for good to them that love God."

LESSON XII. JUNE 20. MUTUAL HELPFULNESS IN THE FAMILY

Gen. 45: 16 to 50: 26. (Verses printed, Gen. 46: 1-7, 28-30; 50: 24-26)

GENERAL THEME: JOSEPH'S KINDNESS TO HIS KINDRED

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Luke 2: 41-52

KEY VERSE: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32

46: 1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters,

and all his seed brought he with him into Egypt.

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

50: 24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

A Bible Message for Every Day

Monday. Joseph's Kindness to His Father. Gen. 46: 1-7. It has been carefully worked out that the average child costs the parents, from birth through adolescence, a surprisingly big sum. Few children ever square this account—in any sense.

Tuesday. Joseph's Kindness to His Brothers. Gen. 46: 28-30; 50: 24-26. This brings Joseph near to Christianity; for that word brother plays a big rôle in Christianity. "Great Elder Brother" is one of our fond names for Christ; and he meant that we should love and treat our fellows as brethren.

Wednesday. Remembering Loved Ones. Col. 2: 1-5. Paul had a big heart, so to love and so to be loved in his churches. Years after some ministers have gone away from a field, you find a suchlike mutual affection prevailing.

Thursday. Honoring Parents. Prov. 1: 7-9. May it not be suggested that besides training our children to honor us, we should train ourselves to be worthy of their honor?

Friday. Forgiving One Another. Col. 3:12-17. The Christian may never forget all that God has "to put up with" in us, in order to "get along with" us. Then shouldn't we be long-suffering with people?

Saturday. Standing by One Another. Neh. 4:19-23. Especially today, life is so complicated that every man needs the support, counsel and sympathy of many men. And we are all our brother's keepers, of course.

Sunday. Jesus Helping in the Home. Luke 2:46-52. I like to read that verse 49 this way: "Wist ye not that I must be about the heavenly Father's business, just as I have been about Joseph's, up at our Nazareth home?" He will have been a great help there in the carpenter-shop.

At the Threshold of the Lesson

Much is said in our day about the breaking down of family life; or at least the loosening of family ties and ideals. It is submitted that there are not nearly so many truly Christian families—even in the church—as there used to be. If this is true, it is well for us to go back to those Hebrew families of the Old Testament, especially of the patriarchal age, and learn anew of the beauty and joy of loyal kinship.

The principles of their domestic life and their customs differed widely from ours, but faith, love and duty were just as much virtues then as they are now, and they may teach us a thing or two about family life. It is significant that the Saviour of the world came out of a Jewish home, and that brother and brotherhood are key-words—or at least key-ideas—of the New Testament. Paul built the church of Christ on the magnificent idea of the unity of the whole family of mankind (Eph. 3:15).

Blood is proverbially "thicker than water" (water soon evaporates and leaves no mark behind; not so blood). It would be indeed strange if the Bible did not exalt the obligations of kinship, for these obligations have been wrought into every system of morals and into every decent religion that the world has known. Jesus, however, put these kinship obligations upon the highest—and their only true—ground, love. Law and the state can do little for a loveless marriage and family.

The Lesson Before Us

I. THE PILGRIMAGE TO BEERSHEBA 46:1-4

The Jacob clan are dwelling at or near Hebron. The shrine at Beersheba was one that has for them intimate associations through Abraham (21:31-33) and Isaac (26:23-25). It is a momentous step for the aged Jacob to leave this land—land of promise—and emigrate into a new, strange country, of entirely different civilization and religion. Men and women who have come in their

old age from European countries to settle here and never go back, have told me of the tears, of the heart-wrenching, that it cost them to cut loose from the fatherland.

God has apportioned Canaan to his family. Is he, its head, justified in leaving it? He must have the divine word about this. So the patriarch journeys to the sacred place to learn the Lord's will. "Beside the altar is the place to get new visions" (W. L. Lingle).

What made the move all the more serious is the belief that Jacob, in common with all Hebrews of that age, cherished, that their one true God was local; that is, when they journeyed to a far-off land they were putting themselves beyond range of his care. The revelation, "I will go down with thee into Egypt" (vs. 4) must have been wonderfully reassuring.

The doctrine of the Holy Spirit is precious to the Christian for the same reason; it teaches him that his Lord goes with him anywhere and everywhere. But notice how even in the Old Testament men begin to learn this; e. g., Psalm 139:8-10.

Jacob is further comforted by the promise that the last tender office, closing the eyes in death—almost a sacrament with them—should be performed by that long-lost, beloved Joseph. That he should really be brought back to Canaan (vs. 4) might be a prophecy of the return of his clan, sometime, multiplied into a great nation. Family-national solidarity was so pronounced among the Hebrews that that promise would mean a great deal to the patriarch.

II. THE JOURNEY SOUTHWARD. 46:5-7

If we are to think of this folk as more or less nomads, the actual journeyings would not be a complicated matter. The Egyptian wagons (better, carts) would be a novelty to people of southern Canaan; as we see from Jacob's interest in them (45:27). They were two-wheel, simple vehicles, drawn by oxen. According to Deuteronomy 10:22 the entire company numbered seventy.

III. GOSHEN

Verse 28 is rendered more smoothly and clearly by Moffatt: "He sent Judah ahead to get instructions from Joseph about Goshen."

Goshen was in the northeast corner of Egypt. Modern tourists pass through it on the railroad from Alexandria to Suez. Distance from the Nile rendered irrigation difficult, hence it was turned over to grazing.

To understand this segregation of the Hebrews, and this particular allotment, by Pharaoh, we must take note of the statement in verse 34. "Shepherd" there would include herdsman. These people butchered their animals, and animals were sacred to the Egyptians. Moreover, tending cattle and swine was re-

garded by the Egyptians as a low, unclean occupation.

The reigning dynasty, however, did share these qualms; for they had the selves originally been shepherds. We know them as the Hyksos kings; probably of the same blood as the Hebrew Semites. This accounts for many things in Joseph's career, especially the disfavor into which he and his people fell when this line of the Pharaohs was superseded by a native one (Exod. 1:8). Pharaoh would deem it wise to have the Hebrews live apart from the native population.

IV. JOSEPH ANTICIPATES THE FIFTH COMMANDMENT. 46:28-30

(Joseph Parker remarks, in his characteristic way: "It may be a grand thing to sit on a high stool and wait till an old man comes up-stairs; but it is infinitely grander thing, a lordlier challenge, to come off the stool and go to meet him, a mile or two on the road.")

Even the secular moralists, from Seneca down to Bertram Russell, without exception, teach that you can judge of a man's character by observing treatment of his parents, especially in their old age. The duty of honoring father and mother finds its place in the Ten Commandments not arbitrarily, but as a matter of course. That this obligation is a fundamental of the gospel Christ goes without saying. "I dishonor my Father in heaven when I neglect my parents on earth" (J. H. Jowett).

What would be Jesus' "fulfillment (enlargement) of this particular commandment? Obviously, a broadening of that word "honor" into a dutifulness shot through with love; a love moreover, marked by patience, forbearance and forgiveness—for even Christ's parents do not always win the child's respect or deserve the honoring that should be paid them.

The closing paragraphs of Genesis present a beautiful, impressive illustration of the fifth commandment. It would be unfair to Joseph to make him a correlative of the Prodigal Son; we wonder if the familiar picture of Jacob and Joseph clasped in each other's arms was not in the mind of Jesus as he told the incomparable parable.

Joseph's practical concern and provision for his aged parent speak louder than emotion; louder than his tears of gladness: that he proudly leads Jacob in the august presence of the Pharaoh, and then sees to it that all the family more than comfortably settled in their new home. The Epistle to the Ephesians (6:2) reminds us that the fifth commandment is the only one of the Ten containing a promise. We feel assured that all the rest of God's rich blessings came to Joseph.

V. OLD AGE SECURITY

Ample provision had thus been made for Jacob in his old age. The fear of coming to want, of being destitute

old age, is one that hangs over the heads of many men and women. Even the rich sometimes have this fear. Christian society and the church are asking today, What can we do to insure the aged against such fear and prospect?

This is a lesson about Joseph, but we should not overlook the grandeur of Jacob's words to the Pharaoh, when asked his age: "An hundred and thirty—yet few and evil." A long pilgrimage! But here he is, unbroken, dignified and clear-seeing, capable and commanding; and full of faith; which after all is old age's best security.

VI. THE END OF A ROMANTIC LIFE 50: 24-26

This wonderful Book of Genesis has an imposing, but peaceful close. There is the multitudinous funeral procession back to the ancestral burial lot at Hebron (vss. 4-14); the unwarranted fear of the brothers, and Joseph's touching words of fidelity to them—that have served as a text for so many sermons on forgiveness (vs. 20)—and his parting reassurance: "I die, but God will surely visit you."

Account for it how you will, the desire to be interred in home soil is almost instinctive; has at least taken a strong hold of the human race. I officiated at the grave, in Troy, N. Y., of a man who, dying in Seattle, had but one last wish: that his burial should be in the city of his birth and youth.

In Egypt embalming had become a fine art. The coffin mentioned here (vs. 26) was Joseph's mummy case. How sacred an object this mummy was up to and during the Exodus we do not know (cf. Exod. 13:19). The Book of Joshua (24:32) tells us that it was finally deposited in a tomb just outside Shechem; not far, therefore from the famous well that bears his father's name. The Samaritans always claimed to be peculiarly Jacob's descendants.

Practical Questions for Class Discussion

- ¶ Do you think that our modern, changed ways of life work against an unselfish, affectionate, mutually helpful spirit in the family—in contrast to the family life of a generation or two ago?
- ¶ What effect will the increasing prevalence of divorce have on the relations between the members of a family?
- ¶ Discuss divorce and child life.
- ¶ What can be done, in the home and in the church (church school), to increase respect and consideration for parents, and elderly people who may be members of our families?
- ¶ To what extent, from your own observation, is neglect of aged parents due to the shortcomings of the parents themselves?
- ¶ A man in rather limited circumstances, and with a sizable family to support,

is called upon to assist a poor and sick brother or sister. Here is a problem. How largely may he draw on his income for this purpose?

¶ Your father or brother lives in open sin; how intimate may your relations with him continue to be? To what extent should you stand by him, if he were convicted of a crime? What data have we in the Gospel as to what Jesus would do under these circumstances?

¶ Discuss the effect that "social security" provisions (old-age pensions, unemployment insurance, etc.) are likely to have on family pride, family ties, and the sense of family responsibility.

Notes and Comments

"Then he went down with them, and came to Nazareth, and he was always obedient to them."—Luke 2:51, Mrs. Montgomery.

"The chief recommendation in a young man is modesty, then dutiful conduct toward parents, then affection for kindred."—Cicero.

A daughter of Robert Rainy, the famous leader of the United Free Church of Scotland, wrote thus about her father: "It is to him I owe all my earliest ideas of what the fatherhood of God might mean. . . And it was so with all of us. I remember how a sister once wrote to me, 'I know you read the thirteenth verse of the One Hundred and Third Psalm as I do—Like as my father pitieth his children.'"

Bad family conditions are largely responsible for countless instances of unhappiness, suffering and life-tragedies. The family is the basic unit of society. It is a delicate institution, and will not bear tinkering with. There are beautiful domestic pictures in the Old Testament and in classic literature, but family life never approaches anywhere near the ideal until Christ makes it Christian.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

JOSEPH'S KINDNESS TO HIS KINDRED

Maybe some of the male teachers who read these words are old enough to remember "way back when" handwriting was legible. In the elementary schools the beautiful but bothersome Spencerian system of writing was taught. One of the favorite texts for copying was "Kindness is a virtue." Incidentally, it was no kindness to make us youngsters strain patience and skill and cramp fingers in forced effort to reproduce to exactness.

In these days we believe in more freedom, in creative effort, and inculcate kindness in more imaginative manner. If the soul manifests itself in the handwriting of the students of today, a fervent spirit of charity is needed to grant to the writers very much of appreciation of the beautiful and of devotion to the ideal. (Maybe it is just as well that these words do not have to appear in my own long-hand scrawls.)

Well, kindness is a virtue. In its root meaning, kindness is a quality based upon that which is innate or natural. From the root *kin* we have our common words, "kin" and "kindred." It is interesting to note how "kind," originally meaning "pertaining to nature," came to mean "of good kind," then "having feelings befitting our common nature," and then "characterized by goodness or gentleness." I like this etymology. It suggests at least that the natural behavior is to be generous, humane, tender and considerate. The vagaries of life have made the exhibition of kindness something to be commented upon as somewhat unusual, almost unnatural, as it were.

What do we notice about Joseph?

First, we see his forgiving spirit—no resentment against his brothers who treated him so shamefully years before. He had them in his power. How he could have retaliated! If he had caused their persecution, perhaps some of us would remark, in the slang of our day, "They had it coming to them." He was *kind* to his brothers.

Secondly, affection for his dear old father was burning within him. Only a cold man can read Genesis 46:29 and not experience a little moisture around the eyes:

Joseph made ready his chariot;
Went up to meet Israel his father;
To Goshen;
He presented himself unto him,
And fell on his neck,
And wept on his neck, a good while.

That last line takes a powerful hold upon me, and I suspect it does the same to you: He wept on his neck a good while. Words were few. It was one of those dramatic moments when heart meets heart in complete, though silent, understanding.

It was the natural thing to do? I suppose so. It was kind in the fullest meaning of the beautiful word. Read on, and notice that Joseph anticipated Egyptian skepticism about these unknown shepherds (the Egyptians did not like shepherds), and exhibited further his kindness by settling the seventy members of the family in Goshen, apart from the sure to be suspicious countrymen of Pharaoh.

Have you noticed that individual kindness is common, and that group or social kindness is uncommon. For example, it is easy to be kind to a faithful Negro servant in the household, but hard to ac-

cord to the great numbers of Negro American citizens their full rights under our Constitution and statutes. It is easy to give a dime or a quarter to an individual beggar (an act that is usually a cheap compromise with one's own conscience), but hard to study the causes of vagrancy as a basis of a program to better the condition of thousands of wanderers and misfits. It is not uncommon for a contributor to agencies dealing with dependent families to ask unreasonable concessions on behalf of some one family with which he has had chance contact, and at the same time show lack of solicitude for other families needing greater service and relief than the particular family causing his temporary heart-throb.

It is easy to be very sincerely affected by the sight of a dead or wounded motorist on a public highway. It seems difficult, however, for us as a people to be much aroused over the appalling fact that in the year 1936 in our country motor-vehicles accounted for 38,500 deaths, while 400,000 people were permanently disabled.

The newspapers are having much to say today (February 2) about the mountaineer in Tennessee who married a nine-year-old girl. We all are shocked. The little girl's sister was married at thirteen. A Missouri wife of fourteen years has two children. Fortunately, our sensibilities are outraged. Yet home missionaries, teachers, and social workers have been appealing for years for united action to raise the standard of life in many communities like the one sheltering the girl wife.

Kindness is exacting. It reaches out to justice.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

MUTUAL HELPFULNESS IN THE FAMILY

Like any modern family there are some things in the family of Jacob that are not to be commended, but there are enough elements of strength in the family life of this patriarch of the Hebrews to make it a notable example even for our changed modern way of living.

Any family that has ever moved from one place to another knows how many adjustments of things and people are needed. We are torn between the desire to preserve treasures and the wish to be unloaded of the accumulation of perhaps years. Tempers get on edge. Movingtime is one for mutual forbearance. Think for a moment of the great opportunity this family had. Imagine a family not of seven (or less) but of *seventy*, of all ages, with all their acquired possessions moving from one country to another. Camels, asses, sheep, cattle, tents, household equipment, personal belongings, and added to that the loads of gifts that were sent up from Egypt by Joseph. Children, parents, aunts and uncles must have had large room for the development of mutual forbearance and helpfulness.

"Israel took all that he had" (46:1) and went with the blessing of God on the undertaking.

Joseph helped by sharing his royal privileges. Note that during the famine he provided bread for them, but he did not intend to make them permanent dependents. He assigned them the land of Goshen, where they could settle and work for their own living. Most people prefer that. A chance to work and make their own way is often a more real kindness than giving too much for any but the most pressing needs.

Perhaps the greatest illustration of mutual helpfulness or sharing as we say is the manner in which Jacob shared his religious experience. First he shared it with his children and grandchildren as they started on their great undertaking (46:1-4), and again at the end of his life (Chap. 48 and 49). Doubtless many times this old man spoke to his family of the goodness of God in overruling their many sins and mistakes and of his wonderful plans to make the world better through their family. But Jacob did not keep his experience with God only for his own family. He shared it with the great and near great. At the beginning and at the end of his interview with the ruler of Egypt "Jacob blessed Pharaoh" (47:7, 10).

This last point brings to our attention that a mutually helpful family cannot live unto itself any more than an individual person. Jacob's home and family meant much to the world. Christian families are channels of blessing to any ruler, from mayor of a city to president or king. The spirit of sharing, of give and take, and mutual helpfulness as developed in our homes may mean much that is upbuilding to the world. Doctor Beaven makes a strong point of the relationship between the home and the community.¹ He claims the home is a community in miniature and that in the home most of the problems of the community are either solved or fail to be solved. In our homes we are rearing not only children, but future citizens, future home-makers, leaders of industry and shapers of civilization. Especially in a democracy is it important that people learn to live with other people and think in terms of groups rather than their own desires. Such training children get in homes where members think of the rights of others. In the business world home training shows. The child who learns in the home to do his share of work without shirking or complaining fits in later with those who are doing things in the industries. Homes are also preparing the home-makers of the next generation. Spoiled boys and selfish and stubborn girls are not likely to make satisfactory homes later in life. From mutually helpful homes come those citizens who are the chief defense of the state in times of peace, warding off evils that threaten civic health and the life of its institutions.

¹ Fireside Talks for the Family Circle.

In January of this year William Lawrence, a retired bishop of the Episcopal Church of Massachusetts, consecrated his son William Appleton Lawrence to the bishopric amid especially impressive associations. One newspaper-writer was greatly moved by an incident that escaped the notice of many commentators. "The third generation of Lawrences, boys and girls in their teens, went forward and received communion. A consecrated father, eighty-six years old, a consecrated son who is following worthily in his footsteps, a group of young people going to the holy table in the hush of the crowded cathedral—that scene must be stamped indelibly on the minds of all who attended."

Not all fine helpful families lived in the early days of the Hebrew patriarch. Let us admire and honor them in every generation—and seek in our own home to make the same mutual helpfulness real.

The Lesson Illustrated

Susanna G. Fisher

A GOOD SON

And Joseph nourished his father, and his brethren (Gen. 47:12). One of the greatest acts in the life of a late, famous American poet was the part he played in making a home for his aged parents. Through misfortune his father had failed in business, sold his home and all that he had to pay his just debts, and moved to a distant state to begin life over again. Shortly afterward the poet son became famous, and incidentally rich through the sale of his books. He immediately went back to the old home town, paid the last cent of his father's indebtedness, bought back the home and its belongings, and sent his parents money to come on a visit to their friends. Meeting them at the station with the old family carriage and driver, he delivered them to their home and established his father in a comfortable position. The old man was utterly overcome and falling upon the neck of his son, said, "You were always a good son."—*Sunday School Banner*.

A TRANSFORMING POWER

Ye thought evil against me; but God meant it unto good (Gen. 50:20). The deadly gas fumes which devastated whole countryside in the World War, may be transferred into delicate perfume. Experiments completed by the chemical warfare service have developed from the deadly phosgen gas, a violet scent that is more delicate and more lasting than the original flower. Benzyl acetate, another deadly war product, has provided the source of a perfume as fragrant as the jasmine. Wouldn't it be wonderful if all the evil things in the world could thus be transformed into good? God gives the power to turn evil to good but, alas, he cannot find workers enough to carry on this work. Who will come to the help of the Lord?—*East and West*.

LESSON XIII. JUNE 27. FAITH TESTED AND TRIUMPHANT

John 1:1-5; Luke 17:26-32; Gal. 3:6-8; Heb. 11:1-22; 2 Peter 2:4-10

(Verses printed, Heb. 11:3-10, 17-22)

GENERAL THEME: MESSAGES FROM GENESIS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Hebrews 11:32-40

KEY VERSE: These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.—Heb. 11:13

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance,

obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

their residual goodness; and faith in themselves, in their ability with divine strength to accomplish great things, and especially to overcome.

Like every other portion of the Hebrew Scriptures Genesis is cross-written with violations of God's laws of righteousness. So it is a book of awful warnings and retributions. But even thus early we find the shedding of blood, as a means of atonement; while almost at the beginning of the book God utters that remarkable prophecy (3:15) that we now know to have been a Protevangelium, "Gospel before the Gospels"—The Seed of woman shall bruise sin's head.

The Lesson Before Us

I. "IN THE BEGINNING, GOD"

Men have to reckon with God, in all beginnings, and all ends. We have referred to Genesis as a book of A B C lessons in religion and morals. All through the quarter's study we have been learning this truth: You cannot leave out God!

II. ABRAHAM THE SERVANT

"So Abram went (12:4), as the Lord had spoken unto him" is a good text or suggestion for any of us. God can use that sort of people. When we speak of Jesus as "the Master," let us sometimes take the word in its sense of the one who commands. The patriarch could have sung—and with better grace than some of us—our hymn, "I'll go where you want me to go, dear Lord." If he had been there by the lake with Peter, Andrew, James and John, he too would have left all and followed Jesus (Luke 5:11).

III. ISAAC THE PACIFIST

"Removed from thence," and "room" (26:22), put in practice, would in nine cases out of ten save individuals and nations from the quarrels that blight and devastate.

IV. JACOB THE WORSHIPER

I have wondered if it was not Jacob's intention when he selected those stones for pillows (28:11-22) to use them afterward as an altar. Do we associate worship with the common things of life as much as we should? Do you, as a housewife, make your kitchen-table an altar; or you as a mechanic make your work-bench such? I like to think of one of my grandfathers, who was a farmer, getting down by the side of a log he was chopping for a season of prayer—as I have been told he did.

A Bible Message for Every Day

Monday. God Prepares a People. Exod. 12:21-28. In the New Dispensation it is again blood, and the blood of Another, that separates, distinguishes, saves, and makes fit to be of the "chosen people."

Tuesday. Preparation Through Repentance. Matt. 3:1-6. The children of the Exodus had to leave many things behind—you must, if you go on with Christ; and must say No to much that you have been.

Wednesday. Preparation Through Pardon. 2 Chron. 30:13-20. It's a long and difficult journey with Christ—you will need the assurance and peace that come from getting right with God, to make it successfully.

Thursday. Preparation for Service. 2 Chron. 35:1-6. Mental preparation—study—"leadership training"—? Yes. Purity of character—"clean hands" (Ps. 24:4)? Yes. But especially that most important fitness of all that is implied by the word "sanctification"; the "gift" of the Holy Spirit.

Friday. Preparation for Worship. Ezra 6:16-22. Isn't one great reason why so many church services are sheer failures, that so many of the congregations have simply come there, without any forethought of the worship?

Saturday. Preparation for Victory. Joshua 5:10-15. In the successes of our religious work—church work—for which we strive and hope—do we look to see God everywhere in it all? Or merely the victory?

Sunday. Preparation for a New Era. Mark 14:17-25. In those days it was His cup, His cross. Wherever we share that cup, that cross, with him we are really entering into his Kingdom.

At the Threshold of the Lesson

There were highly developed religions and civilizations on earth before Abraham, but these patriarchs we have been studying in the lessons of the past quarter were the pioneers of the Hebrew religion and the civilization that we associate with the Old Testament.

As pioneers they would need to be men of large faith. They had to venture, not only like Abraham into strange and untraveled geographical areas, but like Adam, Noah and Jacob into new spheres of the spirit; or like Joseph to work out untried economic systems. "He went out, not knowing whither he went," could be said of them all.

The lesson of faith is one that men must be ever learning; faith in God, his power and love and care; faith in their fellows, in their Godlikeness, at least in

V. JOSEPH THE DREAMER

A modern poet has said that "without imagination the soul becomes a clod" . . . "losing the way to God." Another poet, O'Shaughnessy, has the lines:

One man with a dream, at pleasure,
Shall go forth and conquer a crown.

Joseph's dreams, however, were all tied up to God. The world was finally at his feet (41:57). Why, how? God, plus what there was in Joseph that God could use—honor, humility, fearlessness and faith.

VI. JUDAH THE BROTHER

Carl Sandburg says that he has found people "pretty good guys, when you get right down inside of them." That is true of Judah.

VII. HEROES OF FAITH

Notice that Hebrews 11 does the wise thing and calls attention not only to the faith, but to the outstanding characteristics of the religious faith of each of these worthies. Don't let the minor faults of any life keep you from seeing its major goodness.

Notes and Comments

"No human eloquence is capable of praising as it deserves that first history of the world which lies before us in the Book of Genesis. For it is the fountain

of all the wisdom of the church of God."—Melancthon.

"Genesis is the right book. We ought to read it and teach it. Genesis is a lofty book; we can never exhaust its meaning."—Luther.

"One man was selected to start the program and process, and Abraham became the father of the faithful. His sons followed in his path and carried the process on, though often with faltering steps. Isaac is a colorless character, but Jacob is strongly marked and is a strange mixture of flesh and spirit, deception and dream.

A dark domestic tragedy snatches a beloved boy out of his home, and the scene of the story is shifted down into Egypt, then a land of splendid art and architecture, and of deep but degraded religion. The whole history is full of the dramatic and colorful life of that ancient Oriental world, and as we look back upon it we have disclosed to us the working of the divine plan and purpose leading on to the blessings we enjoy today. This ancient history is still throbbing in our pulses, its principles are still ruling the world."—J. H. Snowden, in "Sunday School Lessons."

Genesis is a book of beginnings. These beginnings have been listed as: 1. The Beginnings of a Great Race. 2. The Beginnings of the Tribes of Israel. 3. The Beginnings of True Religion. 4. The Beginnings of Worship. 5. The Beginnings of the Bible. 6. The Beginnings of a Higher Civilization.

realm of righteousness, among the abode of God's exemplars of faith. Did I say seventeen? All right, you count them: I dip in here and there.

"Abel, twin brother of Cain; shepherd. As a sacrifice to God, he took the finest of his flocks. Guileless. He lived his hardest and his best, in accordance with his knowledge.

"Enoch. Much mystery about his life. We know that he was well-pleasing to God; and if he had not had faith, he could not have been well-pleasing to God. He walked with God and he talked with God.

"Noah. He had a motto: 'Trust and obey.'

"Abraham. He had visions, but he was not visionary. He went forth to go into the land of Canaan—and into the land of Canaan he came.

"Sarah. Miracle mother of so many as the stars of heaven in multitude, and as the sand, which is by the seashore, innumerable.

"Isaac. Though temporarily outwitted by scheming sons, he blessed both Jacob and Esau; and his words prove prophetic.

"Jacob. His dying words were blessing upon the sons of Joseph; and the words were mingled with worship of Jehovah.

"Joseph. Though misused and misunderstood, his solicitude for his kindred prompted magnanimous behavior. Unwavering faith in God, even when things were all awry.

"Moses. Loyalty rather than royalty. Chose ill treatment with God's people rather than the easy way by siding with Pharaoh's daughter and the beckoning sins of the Egyptian court.

"Rahab. Yes, she had been a harlot, but it seems that she renounced her former associates and turned toward God's people.

"Gideon. Faith, and a few, routed the Midians, with their many.

"Barak. He had, I would say, a discretionary faith; he sought and secured the help of Deborah.

"Samson. Checkered career. Faith threaded his career, however.

"Jephthah. Though a bastard son, he was valorous and very able; though driven from home, he developed faith—and saved his land from its enemies.

"David. Despite his many lapses, his eyes were persistently on God.

"Samuel. The tragedy of his life was his two wicked sons. From childhood he was true to God. He overthrew the idolatry of Israel and anointed two kings.

"There is no more time to recount them by name. For the seventeenth, present to you the prophets as a group. They were called upon to endure all kinds of indignities and suffering, but (and mark this) they had faith. They had the assurance of what they hoped for, had conviction about things they could not see."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

MESSAGES FROM GENESIS

"The subject of our lesson today," says the writer of Hebrews, "is faith.

"Admittedly, it is a difficult topic. It will be found to involve, as we go on with the discussion, philosophy, theology and history. The test of faith is what it accomplished for those who had it. So, then, I am going to try to define faith; and next I propose to draw on available historical records to show what a held faith did for the holders of the same. In doing so (the writer of Hebrews is still talking) I propose to summon the names of seventeen from the sacred records and comment briefly upon each of them.

"Some are men, some are women. All of them have left a dent on time; but I call your attention to the fact that they hold their respective places in the Hall of Faith and Fame by virtue of different attitudes and accomplishments at different times.

"This suggests that faith is both versatile and eternal. Tomorrow—in our next lesson—I want to point out that

faith, rightly conceived, is practical. By this I mean that it is possible, desirable and obligatory to apply it in our own lives here and now (see Hebrews, twelfth chapter.—C. C. S.).

"Beyond this, I shall present my arguments to show that faith is a continuing line, or influence, from earliest days down to the time of Jesus Christ—who is the same yesterday, today and for ever (see Hebrews, thirteenth chapter.—C. C. S.).

"To start now with a definition of faith. The most sacred concepts are generally the hardest to define. For example, try to write a satisfactory definition of home, or love, or patriotism, or of God, in whom we all believe. To me, however, it is illuminating and helpful to say that faith means the assurance of what we hope for; it is our conviction about things that we cannot see.

"At any rate, I am safe in saying that it was by faith that these seventeen men and women of old gained God's approval. As an illustration of what I mean, let me say it is faith that enables us to see that the universe was created at the command of God.

"Let us look back to very early times, taking an excursion as it were into the

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

MESSAGES FROM GENESIS

Most of us like to face forward, to look ahead. When the anchor is off the ground and a ship begins a voyage one of the first orders is "a hand aloft to the lookout." Many modern ships, to be sure, call the position by different names, but the idea is the same—a man is designated to keep a clear view of what lies ahead. This is an interesting task. Sometimes, however, it is quite as thrilling to look back over distance covered. This is what we do on these quarterly review lessons.

Certainly in this quarter we go back as far as we can. Genesis is the beginning or the introduction to the story of the nation of Israel. Those who have planned this lesson want to teach us that the Old and New Testaments are one, so they give us lessons from Genesis with references in the Gospels and epistles of the New Testament! We have a fine example of how the New Testament depends, fulfils and carries forward the Old in the reference in John 1. Genesis 1 refers to physical light and darkness. John emphasizes the darkness of ignorance, guilt and misery. "Light and darkness, natural and spiritual, exist side by side in the world. The darkness neither overcomes, nor apprehends, much less comprehends the light." Evidently it is not so easy to overcome spiritual darkness as physical. Yet we must remember that in the beginning was God, life and light, an eternal, unconquerable Trinity. That same powerful trinity exists today. Why do men choose to live in darkness?

Luke and Peter call attention to the certainty of God's punishment for sin as illustrated by the people living in Noah's time, also Lot's. An eminent lawyer asserts that the church is in part to blame for the spirit of people today in their disregard of law and government. It has catered too much to the entertainment of people and departed too much from the personal appeal to men for the saving of their souls and for individual righteousness. He says we have preached too much love and not enough the judgment of God. The church must go out into the highways and byways and compel men to come to a realization of God and his goodness and all-powerful justice.

We may call the roll of the outstanding men whose lives we have touched in these recent lessons, and ask ourselves why we return periodically to study their brief biographies. One reason is because they are persons. We may talk about principles, but really we do not understand and abstract ideas. It is only as we see men incarnated or lived out in persons that we appreciate their meaning. So Abraham makes faith and prayer meaningful words to us. His faith was not merely a blind belief, but a powerful force in his life that drove him out to

try new things. Over and over again in the Bible we read "the God of Abraham, the God of Isaac, the God of Jacob." Dr. John Mackay says that Christianity is not a philosophy of wise people, but of humble people. Abraham, the soul enlightened; Isaac the simple, humdrum, peace-loving, and Jacob, the bad man who became good are three great types of men. They show what God can do with people. Our lessons also show what people can do after God does something to them. Someone has said: "The greatest force in the world is true character expressing itself in service. Why is it that some men are never forgotten, while others so soon pass from memory? It is the difference in service. The history of the world is studded as the night is set with stars with the names of those whose character and service molded the age in which they lived. The philosophy of service then is this: We truly live when we truly serve."

In some classes the teacher might like to arrange these six names in the order of their contribution to the Christian life. Probably Abraham would be first and Esau, the unstable money-lover, would be last. Just where would the class rate Isaac, Jacob, Joseph and Judah?

In these days people like to be friends with those who have convictions. There is so much uncertainty abroad. The most tragic people are those who are burrowing around in their own moods and their own desires trying to find a way to live. Many of such are ending in disaster, mentally. Such stalwart heroes as we find in the Old Testament give us courage to live and dare and do!

The Lesson Illustrated

Susanna G. Fisher

CREAM RISES

He left all that he had in Joseph's hand (Gen. 39:6). If you are a servant, make your employer feel that you are the most reliable person about the place. Joseph in jail was as reliable as when governor of Egypt. Cream rises to the top even if it is in a wash-hand basin.—*Champness*.

RIGHT THINKING

How then can I do this great wickedness and sin against God? (Gen. 39:9.) To face the evil thoughts in your own mind, and try to think them away, is in most cases to make the trouble worse by concentrating attention upon it. The better way is Paul's—whatever things are true, pure, lovely, and of good report, think on these things. The good will expel the evil. Beyond our speech, our secret cherished thoughts speak for us.—*Archibald Alexander*.

THE MOUNT OF VISION

The Lord . . . showed him mercy (Gen. 39:21). Oh! wondrous revelation! Joseph did not stand in a niche on the

mountainside, as Moses did, whilst the solemn pomp swept past; and yet the Lord showed him a great sight—he showed him his mercy. The prison-cell was the mount of vision, from the heights of which he saw, as he had never seen before, the panorama of divine loving-kindness. It were well worth his while to go to prison to learn that. When children gather to see the magic lantern, the figures may be flung upon the sheet, and yet be invisible, because the room is full of light. Darken the room, and instantly the round circle of light is filled with brilliant color. God our Father has often to turn down the lights of our life because he wants to show us mercy.—*F. B. Meyer*.

SELF-SACRIFICE

Let thy servant abide instead of the lad a bondman to my lord (Gen. 44:33). It is not a question of whether you will sacrifice yourself or not; it is a question only of which self you will sacrifice. One can no more escape self-sacrifice than he can escape life. They go together. Every day and hour of a man's life, in every casual act, in every chance decision, in every choice of his life, sacrifice is to be found. Either he is laying down his lesser life to realize his larger life or is laying down, losing his larger life in order to foster and promote his lesser life.—*Raymond Calkins*.

FATHERS AND SONS

His life is bound up in the lad's life (Gen. 44:30). "I would like to show you the present I have bought for my son," said a man to me a short time ago. He handed over a beautiful gold watch, suitably inscribed, which must have cost at least a hundred dollars. A prominent jeweler states that the standard present from father to son, when the lad comes of age, is the gold watch, and a very appropriate present it is, too. Of all a young man's personal possessions, a watch is most often in his hand, and it goes with him everywhere. When a father gives his boy a watch, with his name engraved on it, he virtually says, "Take this with you my son, often think of me, and go like this little machine—always true." It is not probable that Jacob gave a present of this kind to either Joseph or to Benjamin, but nevertheless there was a very tender bond of union between them. "Father and Son" banquets have been quite frequent of late, and there can be no doubt that they have had a remarkable influence for good. Fathers and sons have sat down at the same table and enjoyed a pleasant evening together. More and more men are becoming companions of their boys, laying aside stern parental authority and chumming with the lads. It is a fine thing to see a father whose life is "bound up in the lad's life," and still finer when the son is worthy of his father's love.—*A. C. Crews, in "Westminster Teacher."*

Order of Service

Prepared by NATHAN PIERCE, JR.

OPENING MUSIC. Piano, organ or orchestra.
The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Praise, My Soul, the King of Heaven"; "O Safe to the Rock"; "Still, Still with Thee."

RESPONSIVE READING. Parts of Psalm 91.

Superintendent. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

School. I will say of the Lord, He is my refuge and fortress: my God; in him will I trust.

Superintendent. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

School. He shall cover thee with his feathers, and under his wings shalt thou trust:

Superintendent. His truth shall be thy shield and buckler.

School. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Superintendent. Nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noonday.

School. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

Superintendent. There shall be no evil befall thee, neither shall any plague come nigh thy dwelling.

School. For he shall give his angels charge over thee, to keep thee in all thy ways.

Superintendent. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

School. Because he hath set his love upon me, therefore will I deliver him:

Superintendent. I will be with him in trouble; I will deliver him, and honor him.

School. With long life will I satisfy him, and show him my salvation.

HYMN. Suggested: "True-Hearted, Whole-Hearted, Faithful and Loyal"; "I Gave My Life for Thee"; "Dare to Be Brave, Dare to Be True"; "I Will Sing the Wondrous Story."

SCRIPTURE READING. Suggested: Psalm 84; or Hebrews 9:11-28; or John 4:13-26.

SPECIAL EXERCISES, such as Birthday Offering, Missionary, Evangelistic, or Temperance Talk.

HYMN. Suggested: "Dare to Be a Daniel, Dare to Stand Alone"; "Christian, Dost Thou See Them?"; "The Church's One Foundation."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

REPORTS OF SECRETARY (AND TREASURER).

HYMN. Suggested: "Marching with the Heroes"; "God of Our Fathers, Known of Old"; "Give of Your Best to the Master."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).

from the "United States" and had been in the United States for a long time. He said that he had been in the United States for a long time and that he had been in the United States for a long time. He said that he had been in the United States for a long time and that he had been in the United States for a long time.

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